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Calvinist Contact

An independent Christian weekly

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What does the future hold for these children? Photo: Unesco Sources

Africa caught in maelstrom of disaster

Bert Witvoet

(based on reports in Unesco Sources, *May 1990)*

For the past decade, Africa has been in the grips of an unprecedented crisis. While the international press has generally focused on the financial side of the crisis, the impact has been felt in all sectors of African life — employment, housing, education, health and culture.

Between 1980 and 1988, per capita income levels on the continent, which were already far below par, steadily declined by about 2.6 per cent annually to fall to U.S. $565 in 1988. Africa's external debt, which in 1978 stood at U.S. $48.3 million, had jumped to U.S. $230 billion by 1988. It is well beyond the capacity of African countries to deal with.

Wide repercussions

This economic decline has had a devastating impact on the general well-being of millions of Africans. Private consumption fell by one fifth and total employment declined by over 16 per cent. In 1988 the unemployed in the formal wage sector were estimated to number 30 million (over 13 per cent of the labour force) and another 95 million were underemployed. Almost three quarters of Africans are afflicted with poverty.

Illiteracy has increased to 162 million in 1985, up from 124 million in 1960. "Africa now has the dubious distinction of having the highest percentage of illiterates in the world," writes historian Joseph Ki-Zerbo, "and the number of illiterates is rising in absolute terms."

Ki-Zerbo points out that up to the 17th century, numerous African countries "handed down a tradition of literacy, which was born in earliest times on the banks of the Nile." He says that in the 14th century Timbuktu had more schools than several major European cities. According to him, the African educational system was dealt a serious blow by the slave trade.

Ki-Zerbo says that today's educational systems in Africa find themselves in a bind, caught as they are between the population explosion and economic depression. He laments the fact that the content and methods of modern African education are not rooted in African culture. He calls the formal system of classroom education "a foreign cyst, a malignant tumor in the social body."

Decline in health

Africa's health systems show similar strains. "Over 26 per cent of the African population are now undernourished or malnutritioned," writes Adebayo Adedeji, Under-Secretary-General of the United Nations, "while endemic diseases — which had actually been brought under control by the 1970s — have re-emerged on the continent."

Adedeji traces Africa's health problems to rapid and uncontrolled population growth, droughts, human-made desertification and structural imbalances in African economies creating wide disparities in income and consumption and inefficient resource allocation.

See **NO ROOM** -- p. 2.

Day care advocates, opponents gear-up for debate

Marian Van Til

WILLOWDALE, Ont. — Having passed through the throes of an abortion bill becoming law and the death of the Meech Lake Accord, Canadians may have to brace themselves for a debate over a new child-care bill in the near future, say socio-political observers.

Last spring Health Minister Perrin Beatty promised to introduce a new bill before the next election, the current issue of *Faith Today* reminds Canadian evangelicals. And according to the Evangelical Fellowship of Canada, which publishes the magazine, "Already the pro- and anti-state-funded day-care groups are rallying their troops for what is sure to be an emotional debate."

Faith Today's entire July/August issue examines the components of that potential debate and other family-related issues. Marianne Meed of *Faith Today* discovered that though they solve the problem differently, both advocates of and opponents to government-funded child care have similar concerns for their children. But the two sides seem to be unable to communicate with each other and tend to stereotype each other.

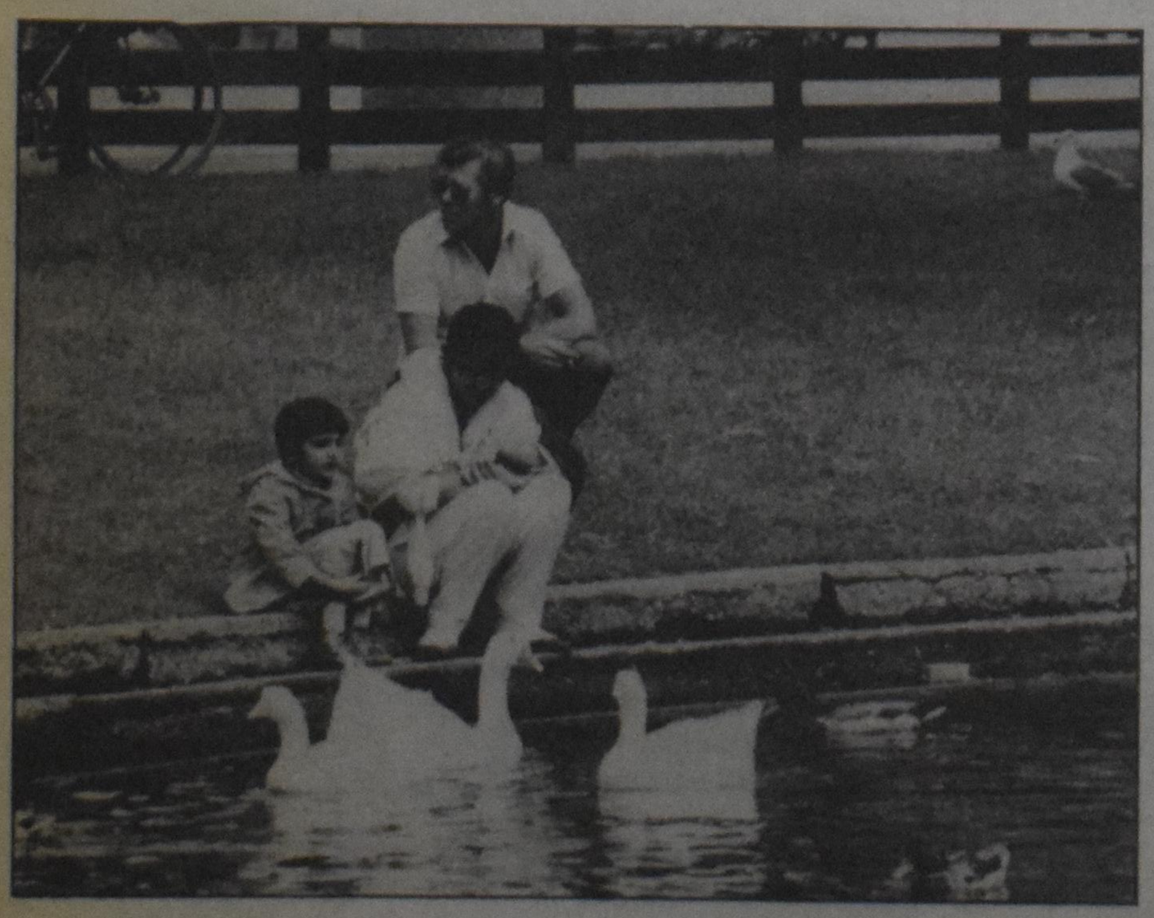

Photo: Bert Witvoet

Instinctive belief: it's best to care for your own child.

Parents are best

Though many churches across Canada operate Christian day-care centres (or at least those with "a religious component, however small"), the child care or "day care" issue is a sticking point for many Christians who believe children should be taken care of at home by their parents, not a state-run centre.

Probably most evangelical Christians agree with REAL Women vice president Gwen Landolt when she asserts, "There's no question the best possible world for a child is to be looked after in a one-to-one situation with the person who loves him."

Marianne Meed found both church-operated and government-funded day care supporters who concur with Landolt's view. Henny Meininger, supervisor of Immanuel Day Care Centre behind Grace Reformed Church in Toronto, says, "If a parent has the time and financial means to stay home, yes, I always say it's great to stay home."

And Penny Coates, vice president of the Canadian Day Care Advocacy Association (CDCAA), insists, "I don't consider myself to be against the mothers who stay at home. They may perceive us to be against them because they don't understand the full argument. We don't just advocate for students and parents who are working. We're highly supportive of groups who are looking for a system they would like."

Doubts persist

Because most people instinctively believe it's best to care for their own children, "doubts about child care persist," says Meed in writing about the "Child care dilemma." And though child care can extend to children up to age 13, "most of the questions are directed at the programs for children under five years old."

Both advocates and opponents of child-care centres are concerned about the long-term effect of non-parental child care on young children's emotional health. Both sides cite studies which prove their own point of view.

Both sides are also worried about children being "indoctrinated" — by the state, by the church, or even by cult-

See **ISSUE** -- p. 2.

In this issue

Summer reading: A story about a young farmer's wife — "You never could depend on Bessie" . pp. 10, 11
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News

Issue of child care gearing up for debate

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like groups.

But while most parents admit they would prefer to care for their children full-time themselves, that possibility is becoming less and less real for the majority of North American families. In Canada, 62 per cent of families had both parents working in 1986 and that figure has undoubtedly jumped in the last four years. That number does not take into account the sizable percentage of working single parents.

So while some opponents talk about *whether* day care should be used at all, especially in families in which they consider it "unnecessary" for the wife/mother, the traditional care-giver, to work, Meed found that "for both sides, the issue is not so much *whether* ... but *what* day-care centre is best."

"My biggest concern is quality of care ... and what is being taught," says Women Alive director Nell Maxwell. Women Alive is a " 'deeper life' ministry to women that also addresses social issues," according to *Faith Today*.

What are they teaching?

Which child-care centre one chooses is of great importance to Maxwell because "the issue is the principles that are being propagated and the character of teaching more than whether you put the kid in day care, because in many instances you're forced to because of economic circumstances."

Various Christian opponents of government-funded day care are afraid that "a state-regulated system ... such as that advocated by CDCAA, would eventually ban religious instruction from organizations receiving public funds," reports Meed. Hudson Hilsden of the Pentecostal Assemblies of Canada told Meed, "We believe that when the government takes a universal child care approach, parents lose their options to a great degree."

REAL Women's Gwen Landolt agrees. "[Regulations] would immediately knock out any church-based day cares because they would have hymns and Bible study."

CDCAA's Penny Coates is convinced that would not happen. "That's not true at all, and not what we're advocating," she told Meed. "I wouldn't have a problem with most mainstream and Christian organizations having an opportunity to access public funding as long as the parents have some control."

Care or control?

Coates says it is religious fringe groups that make her anxious. She asserts, "The same concerns others have about state control I have about religious control. If you get into a brainwashing cult that is evil, as a taxpayer I would want recourse because I wouldn't want kids to be abused."

But many who oppose the CDCAA think parentally controlled, government-funded Christian day care is "a pipe dream," says Meed, just as parentally controlled, government-funded Christian elementary and secondary education is — at least in Ontario.

But that goal may not be as unreachable as critics think.

Meed reports that "the federal government apparently has concluded that religious child care is worth some study. Early this year Health and Welfare Canada extended a $16,000 grant to Janet Goodwin, a member of the Social Action Commission of the Atlantic United Baptist Convention, to study how the churches in [her] denomination can be more useful in providing or assisting in child care."

Goodwin's study is due to be released in August and "may lead to a pilot project in church-assisted day care."

Currently "religious" day care centres in Canada are licensed and regulated by each province and are free to choose whatever program they wish for the children in their care. Such licensed centres can apply for federal, provincial or sometimes municipal government grants (for start-up costs, operating budget, fee subsidies, staff salaries).

Opponents are worried that in extending government regulation to create a "universal day care" system, parents will lose their options and many church-run child-care centres could be threatened.

It's clear that child-care centres are a necessity in current-day society, most observers admit. The question Canadians will face before long is: what role should the government play in providing and regulating them?

No room for science

... continued from page 1.

As far as the inefficient allocation of resources is concerned, Adebayo Adedeji mentions the fact that human resources have not been gainfully used and that there have been enormous financial leakages in African economies. He also indicates that social priorities like health and education have taken second place to, for example, defence spending.

Pascal Lissouba, former prime minister of Congo and regional Unesco director for science and technology in Africa, sees the current crisis in Africa as both cause and consequence of the inadequacies of scientific and technological development there. Good intentions to place heavy emphasis on science and technology have not materialized, he says. Funds were always channelled to "sectors considered more immediately productive and 'noble,' such as agriculture, industry, health and transport.

"In industrialized countries, the technological sector represents up to 50 per cent of national wealth," writes Pascal Lissouba. "In Africa, it is almost zero. Under these conditions the gap between Africa and the developed world can only grow wider."

On a more optimistic note, *Unesco Resources* printed a few success stories of model development in countries like Sierra Leone and Mali. "The wounds are not mortal," writes Adebayo Adedeji, basing his conclusion on the slim thread of a few successful projects launched by Unesco. At the same time, he admits that, left to itself, the African economy has "a built-in tendency to generate crisis ... and cannot right itself."

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Canadian business should seize opportunity in Eastern Europe, says Harnack

(Canadian Scene) — Canadian companies risk missing an historic opportunity if they fail to participate in the economic development of East Germany, a leading German-Canadian business person has warned. Uwe Harnack, executive director of the Canadian German Chamber of Industry and Commerce, made the comment after returning from a trip to the Federal Republic to sell Canada to potential West German investors.

Harnack experienced poor turnout for his tour. "The reason was ... the development in Eastern Europe in general and in East Germany in particular. One gets the impression that at least half of all German companies and business people are totally preoccupied with plans to do business with the newly free eastern part of Germany," he said.

Harnack urged Canadian business people to get on the bandwagon, saying Canadian companies definitely have something to offer and could participate in the reconstruction of East Germany.

The Chamber of Industry and Commerce is considering a fact-finding mission to East Germany this fall by Canadian businesspeople to explore possibilities.

Pressreview

Carl D. Tuyl

Like a rained-out picnic or the defunct billion dollar Hubble space telescope, Canada Day was a dud. Meech mourning and too many worries about our national future spoiled the festivities. Many Canadians used the long weekend to go shopping in the U.S. Last year Canadians went on a $556-million shopping spree in the land where no Liquor Control Board holds out its grabby fingers.

★ ★ ★

The post-Meech era has begun. One of the astonishing sights was the odd couple — Bourassa and Parizeau — shaking hands on TV for the purpose of demonstrating Quebec unity. That demonstration of unity was as phony as a silver loonie. When the election chips come down the two will fight each other tooth-and-nail.

★ ★ ★

Bourassa, not wanting to give the impression of political lethargy, established a special commission whose task it will be to gather the opinions and the mood of Quebecers. And Monsieur, not wanting to give the impression of being down-and-out, went into a frenzy of legislative activity. He must have gotten on the phone urging his cabinet ministers to get as much legislation out as possible. There was among others a proposed gun control law. The Dubin report was also distributed to every reporter who happened to be within a couple of miles of Parliament Hill.

★ ★ ★

The economic news was not very good, either. Statistics Canada reported a downward trend in factory production. The Bank of Canada, however, is no help to our manufacturers. It is keeping its steady course of inflation fighting high interest.

★ ★ ★

Quebec is activating a pre-Meech accord with the Ottawa government by which the province may have a greater say in immigration policies. Meech would have given Quebec the right to recruit five per cent more than its current proportionate share, which is about 31 per cent of all immigrants to Canada.

★ ★ ★

Summer made its entrance into our lives offering an abundant crop of strawberries. Canada's beer brewers signified the arrival of summer with a new low in their commercials.

★ ★ ★

Jean Chretien's Liberal leadership did not have a very auspicious beginning. Monsieur advised him to try to get elected to Parliament, the press got on him right away because of his refusal to comment seriously on French-English relations and his caucus is nervously watching whether he will be able to create unity in the party. In the meantime you can be sure Chretien is already working to prepare for a federal election that might not come earlier than 1993.

★ ★ ★

Indian chiefs gathered in Edmonton to determine their policies in negotiating treaty rights with the federal government. Both Monsieur and the Minister for Indian Affairs snubbed the meeting.

★ ★ ★

I don't think six-week-old babies should be taken to the movies, but then again theories about childrearing differ widely, and Mr. and Mrs. Gord decided not to part from their infant son when they visited a drive-in movie theatre. They did not get past the gate, however, for the attendant insisted that no one under 18 can be admitted to a restricted movie.

★ ★ ★

We all know that if at first you don't succeed it often pays to keep trying. All four lounge workers at the Swift Current branch of the Royal Canadian Legion spent more than three years on the picket line on strike for a pay raise. The strike has now been settled and the Legion agreed to increases in pay.

★ ★ ★

Gorbachev is not having an easy time. At the Congress of the Communist Party, politicians from the right accused him of too much *glasnost*, and those from the left attacked him for not enough of the same. Reminds me of the pressure ministers experience in congregations. Not enough of this, and way too much of the same. It depends on who is offering the advice.

★ ★ ★

Read-my-lips Bush is having second, third and fourth thoughts about not raising taxes. The debt load of the U.S. is approaching astronomical figures, and annual deficits in the neighbourhood of $100-billion do nothing to improve that situation.

★ ★ ★

East Germans traded their socialist, cradle-to-grave security of at least bread and a job for the insecurity of Western capitalism. They got Deutschmarks with which to buy coloured TVs, two-ply bathroom tissue instead of the sandpaper they used in the past, and all kinds of plastic paraphernalia. They will also get the other goodies: assembly line robot production, ulcers, homelessness, unemployment, consumer greediness and planned obsolescence.

★ ★ ★

An old, not-so-scientific debate was opened again in Italy where the coach of the national soccer team has forbidden his players to sleep with their wives for the duration of the competition. Will that ban result in goals or in a bunch of grumpy players? That burning question occupies all of Italy. Does celibacy improve performance? The Pope thinks so, doesn't he?

★ ★ ★

And while we're on that subject anyway: the *Whig-Standard* picked up an Associated Press report which says that when female guppies get the urge to raise a family they go for the fancy guys with the big, bold colours. If you're a male guppy, researchers say, it pays to be orange.

★ ★ ★

The *New York Times* regrets the failure of Meech. Its reason for mourning the demise of the constitutional talks is that America's trading with Canada might be endangered. It is a bit like mourning the death of a person because he was such a good customer.

★ ★ ★

There was tragedy in Islam's holy city, Mecca, when pilgrims suffocated in a tunnel. Early reports put the amount of casualties in the thousands.

★ ★ ★

At the recent Christian Reformed synod, Classis Quinte shared a table with Classis Red Mesa. Maybe that was why certain people began to call me Big Chief White Hair. I sort of like that name. As I pointed out to some of my ordained colleagues, it sounds better than Little Chief No Hair. I used to preach regularly on a reservation when I was minister in Wallaceburg, Ont. The chief there called me White Fisherman. Way, way back in my school days, kids used to call me "Witte," or less respectfully, "Cauliflower." White is my colour, I guess.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Editorial

Trivializing Quebec's nationalism for the right reasons

According to Montreal playwright David Fennario, it doesn't matter whether he lives in a country called Quebec or Canada. What's the difference? he asks in a brief article in the July 3 issue of *The Toronto Star*. In both cases his country will be run by the "new middle classes," — the technocrats, bureaucrats and professionals. This group will hold on to the power they now have and will use the state not for the benefit of all, says Fennario, but for themselves only. They will achieve this by co-operating with the technocrats, bureaucrats and professionals in New York.

It's a rather sobering thought for those Quebecers who were in a rather exuberant mood the day following St. Jean Baptiste Day, also known as Fete Nationale. But it's a perspective not entirely without justification. As soon as the Meech Lake Accord was pronounced dead, the Quebec minister of finance was making the rounds in New York telling investors not to worry; the Quebec government was not going to do anything that would hurt the economy.

And they believed him. The boys in New York know that both Canada and Quebec are led by pro-business governments. Even Parti Quebecois Leader Jacques Parizeau, who used to be finance minister when the PQs were in power, knows on which side his separatist bread is buttered. No wonder the international stock markets did not respond negatively to the news that Meech Lake had expired. And the Canadian dollar is bouncing back nicely, thank you.

It's not a little bit ironic to think that thousands of men and women in the streets of Quebec got emotionally exercised over symbols like a fleur-de-lis flag and a distinct society clause, while the real power in their society lies in the boardrooms. Of course, David Fennario does not believe the enthusiasm displayed in his province on July 26 is real or lasting. According to him, the masses in Quebec cannot get really excited about the prospect of independence because they feel that Quebec under Bourassa or Parizeau will mean more of the same: power and wealth will be concentrated in the hands of the professional middle class.

It appears that Monsieur Fennario is a socialist, who would like it much better if Quebec nationalism were to be allied with the workers in their struggle to better their condition. Seeing his observations from that perspective, it does not come as a surprise that he is not very enthusiastic about the prospect of an independent Quebec. He may even read his own pessimism into the mood of Quebecers.

Another perspective

What would a Christian Quebecer think about this? I ask myself. Being a Christian, I try to imagine myself a Quebecer. I think I would share Fennario's observations that nothing much would change in a Quebecer's every-day life. It's true that many of the important decisions about the quality of our life are made by corporations and bureaucrats. I truly believe that our economic systems have taken on too much influence and power. But where I would take distance from Fennario's observation is in his thinking that the economic side of life is all important and that a socialist, "worker-oriented" system would be more humane in the long run.

On the first matter, I would say that there is much more to being a Canadian or Quebecer than the level of one's income or the public services one has access to. Just think of how important the judicial system is, the freedom to assemble and the character of cities and towns, to mention but a few benefits that North Americans so easily take for granted. True, if one is starving, these benefits are of little use. But is that the general state of affairs in Canada or Quebec? If I were a Quebecer, I might argue that being independent could affect, among other things, the education of my child, the quality of life in my town and the content of national radio and television. So, independence might make a difference.

So few values

As for the second matter — having a worker-oriented political system — the problem today is not so much the model of a middle class having most of the economic power (that may be better than having power rest in the hands of only a few as in the Middle Ages, or having power equally distributed among the workers or masses, which is a socialist's mirage). The problem lies in the fact that the middle class has so few life-affirming values to guide them in their use of power. With Christianity having been denied much of its shaping influence in public affairs, with morality being defined by the bottom line of large corporations, with materialism having gained far too much real estate in the hearts of North American consumers, what chance is there of any system working well?

Another disturbing factor of present-day politics is that governments have so little power to wield in the face of giant international economic structures. If the task of a government is to exercise justice and to see to it that all sectors in society have the room to fully develop and that the weak are protected from exploitation, whether those weak are people or the environment, then one must regret that the ability of governments to do this is severely curtailed by economic power centres that create vortexes way beyond their area of responsibility.

So, up to a point, I agree with Fennario — whether one lives in Quebec or in Canada, what's the difference? Economically speaking, not much. But if I were a Quebecer, I would ask that rhetorical question from a Christian perspective, not a socialist one, probing to see whether the Kingdom of Heaven would be advanced more in a country called Quebec than it is in Canada. I would maintain that economics is not everything. And I might even consider it part of a people's daily bread to march with flags and song for a sense of unity and pride.

BW

Calvinist Contact

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Like the lilies

Gift from Dad

Marian den Boer

"Dad's giving us some manure for our garden since we're leaving the kids here with them and we'll have room in the car," Marty quietly informed me while we were comfortably sitting on the couch in his parents' living room.

"No," I said. "We don't need manure. You're not putting that stuff in the back of our station wagon. Manure stinks!"

Marty was caught in the middle. He knew where I stood and he had to live with me but he didn't want to hurt his father's feelings. Now that Marty's dad was retired he had lots of time to think about the many ways he could help us children.

Up to that point, he had given us regular, mostly appreciated stuff: a jar of jam, a hunk of cheese, stalks of rhubarb, part of a pig, half a cow, letters of advice; but at manure I had to draw the line.

It must have been the way I phrased the question that turned things against me. "What are you going to do about this, Marty?"

"I'm going to take Dad's offer. He's got it all ready for us. He really wants us to have it."

When we arrived at my in-laws, Dad fairly flew out of the house and was back in a lick with a wheelbarrow piled up with not one, not two, but six bags — big, green plastic garbage bagsfull — of manure: three chicken and three cow.

As Marty and his dad piled the stuff into the back of our compact station wagon, one bag developed a hole. Kindly, Dad didn't load that one.

'Dry stuff'

That left five bags piled high in the back, three chicken manure, two cow dung, "dry stuff" I was assured.

I actually stopped thinking about it until about an hour later when it was time to leave. Dad casually mentioned, "There might be a slight odour."

I gagged as I put myself in the car. It was a very hot day. Marty thanked his dad. Imagine that! Then his dad had the gall to ask me if I intended to thank him as well.

I glared at him, "This is the worst trick you ever played on us." He playfully stuck out his tongue in response.

Unfortunately we couldn't open the back window; it wasn't that kind of car. I rode along with my nostrils pulled in and my head out the side window. A few miles down the road, I noticed some green garbage bags piled beside the road. Marty saw them too. We looked at each other and he pulled over backing along to where the bags were, considering unloading our putrid cargo.

"What will we tell my dad?" he wondered. "No, I can't do it. Just stick your head further out the window."

Some miles later he apologized, "If I had known it would be this bad, I wouldn't have taken this load."

Every time we came to a red light I leaned a little further out. For the first time in my life I envied the giraffe. Fortunately most of the trip was expressway. Unfortunately, some of it was through a major city with lots of holiday traffic.

Finally two-and-a-half hours later we were home. Marty unloaded. Marty washed and scrubbed the carpeted trunk area. Marty could not get rid of the ammonia smell.

When Marty's parents came at the end of the week to return the children, my annoyance was at simmer. But every time I got into the ammonia-reeking car it bubbled into resentment and anger, so when Marty's dad innocently inquired about the trip home, I exploded.

This time Marty backed me up, "Yes, Dad, it stunk."

"I can't understand it. It was dry manure — except that bit of wet rained-on stuff on top. Yes, that must have done it. Got a reaction going. I didn't think it would do that."

"You know, Dad," I said as my anger dissipated, "this will make a wonderful column."

Marty's dad saw the possibility but insisted I change the main character to a well-meaning uncle. Marty didn't think so; neither did his mom; nor did I.

Marian den Boer is a free-lance writer who lives in Hamilton, Ont.

Sunday shopping in Ontario is on thanks to 'bad law'

Bert Witvoet

TORONTO — The courts have struck again, and this time it is the Ontario Retail Business Holidays Act that is the victim. Ever since the Charter of Rights and Freedoms became part of the Canadian Constitution in 1982, significant power has shifted from parliaments to the courts.

In 1988, the Supreme Court of Canada ruled in favour of a challenge by Dr. Henry Morgentaler that Canada's abortion law was unconstitutional, with the result that Canada was without a law on abortion for two years.

This time four supermarket chains challenged the Ontario law on Sunday shopping and won. Again, there is a situation of there being no law to forbid Sunday opening, and several chain stores and shopping malls will be open for business on coming Sundays.

In the June 29 issue of *Calvinist Contact* we reported that the Fairness for Families coalition of businesses, churches, trade unions, citizen groups and retail associations was elated about the fact that municipalities (in particular, Metro Toronto) were responding favourably to their request to keep stores closed on Sundays.

No sooner had this issue gone to press than the decision was already rendered ineffective by the court's ruling that Ontario's act, which underpins municipal decisions, is invalid.

Government failure

In the meantime, Fairness for Families says that it is "disappointed but not surprised that the Supreme Court of Ontario has ruled that the Retail Business Holidays Act 'is unconstitutionally invalid and of no force and effect.'"

The coalition agrees with Mr. Justice James Southey that the Ontario government "gave an unprincipled power to the municipalities." By so doing, the government gave the municipalities the freedom to "nullify the act's objective of a common pause day for retail workers," a freedom which the municipalities so far have not used.

As a result of the abdication of its responsibility to pass a practical law that would be enforced promptly and evenly across Ontario, the situation has now landed in a legal process that will take until 1992 to unravel, says the coalition.

"As a result, the government is on the defensive against powerful corporations which exploit a bad law in order to pursue their obsession with the maximization of profit, without regard to their employees' human rights and the well-being of our communities."

The coalition is urging Premier Peterson to repair the damage, recall the Legislature and introduce amendments that "will make the Retail Business Holidays Act constitutionally acceptable and politically defensible."

Letter

Unacceptable poetry

The poetry of Melody Takken-Meeter in C.C. June 8, 1990, "on Being Called" has remarks of distaste and is an offense to the Christian faith. The contents are based on the subject of God's call to Samuel to be a prophet (1 Sam. 3).

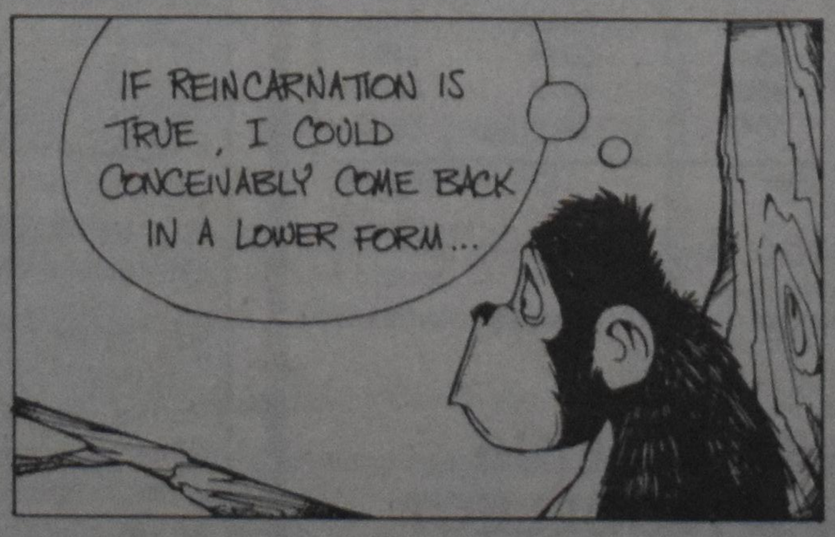
In this poem we read: "twice waked from his dreamless alcoholic sleep. Go away, kid, he said. You bug me."

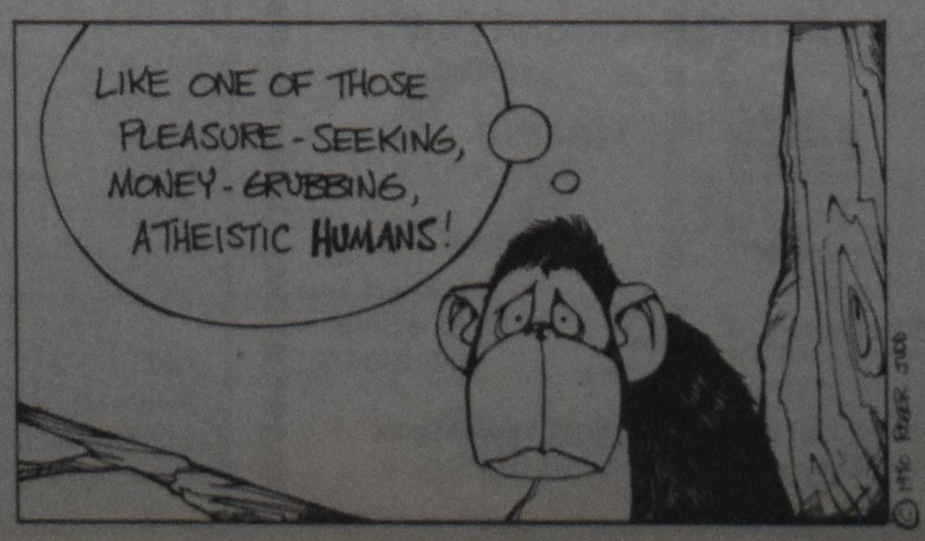
The writer should realize that the Word of God is inspired by the Holy Spirit. In chapter 3 of Samuel we read that it is God who called Samuel in respect of the establishment of the kingship in Israel.

The content of this poem is unacceptable in a magazine which calls itself "Calvinistic, a Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ."

K. Meeboer
St. Thomas, Ont.

BEYOND BELIEF





Issues

Why learn French?

As Canadian Anglophones wonder what to do with the "French problem" after the breakdown of constitutional talks, it may be good to consider the constructive approach to reasons for studying the French language given in the course calendar of Durham Christian High School in Bowmanville, Ont.:

French is taught at Durham Christian High for two reasons. A language is the heart-expression of a people and is often the primary symbol of a people's identity, so that to learn someone's language is to identify yourself in a very strong and conscious way with him and his people. It is a commitment to them. It is a clear way of saying that you respect them and are willing to take a major step in their direction.

This is an important and real part of loving one's neighbour beyond one's own small community. To the extent that any student approaches language study with this attitude, he or she will learn.

There must be very little learning, on the other hand, and with much pain and difficulty, if in your heart you are negative or even indifferent towards a people and their language, including those ways in which they and their language differ from your expectations. The issue is more than simply being "a conscientious student." It is a question of opening yourself actively to other groups of people for Jesus' sake.

The second reason which is also very important, is that learning a new language builds up many useful skills. It stretches your thinking ability to know that there is more than one way in the world to express a certain idea. You will know this in the only sure way — by your own experience.

Your grasp on your own language improves as you see contrasts between it and the other language. You will be using lots of logic, memory and problem-solving skills, and training your ear to distinguish which languages are similar as well as the interesting ways in which they differ. Grammar might even become (believe it or not) a field that is exhilarating to explore — especially when you think that this too is a part of God's rich creation and that he is behind all of this.

From the Durham Christian High *Course Calendar.*

Privacy agency urges restricted use of new health number

TORONTO (IPC) — The Office of the Information and Privacy Commissioner/Ontario recently released the text of an open letter to the Minister of Health, discussing serious privacy concerns related to the new Ontario Health Number.

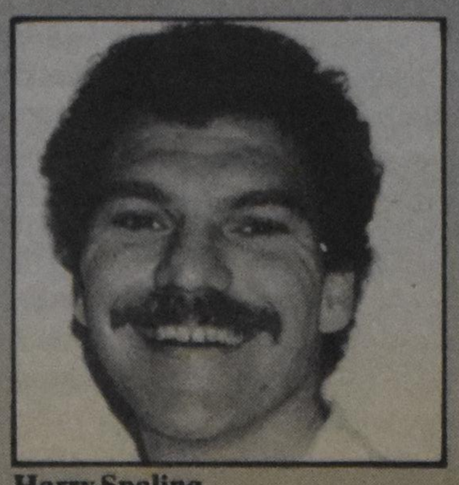
The letter calls upon the minister to make an immediate commitment to protecting the privacy interests of Ontario citizens by introducing legislation or, as an interim measure, making a public statement, outlining the ministry's commitment to restrict use of the new health number. The letter urges the minister to restrict its use to specified health-related purposes within the Ontario government, and to prohibit use by the private sector.

In releasing the letter, assistant commissioner Ann Cavoukian said: "In our view, it is not sufficient for the Ministry of Health to generally accept the concept of privacy protection, without making a firm commitment to control the use of the health number through legislation, prior to its use becoming widespread."

"The public has a right to know the extent to which the Ministry of Health is committed to protecting the privacy of individual citizens," she added.

Under the Freedom of Information and Protection of Privacy Act, 1987, the mandate of the commissioner's office includes commenting on the privacy protection implications of proposed legislation and government programs.

P & M column can be found on page 15.



Harry Spaling

Our place and task in the environment

The environment and the poor

The poor are likely to bear the brunt of the globe's environmental problems. Poverty and environmental degradation are intricately linked together.

Occasionally, environmental events and human action combine to create unprecedented hardship and suffering for the poor. At one extreme, years of drought and overgrazing by livestock are expanding desertification in the African Sahel. At the other extreme, monsoons bring torrential floods to densely inhabited floodplains in Bangladesh.

Frequently, the poor are but helpless victims of the by-products of industrial growth in the developed countries. Increasing carbon dioxide (CO_2) levels in the atmosphere are due mostly to burning of fossil fuels (oil, coal, natural gas) in industrialized nations. The impacts of global warming associated with increasing $C0_2$ levels are likely to effect poor nations more than rich nations. For example, in preparing for anticipated sea level rise associated with global warming, the Netherlands is likely to build higher dikes while Bangladesh is likely to experience more floods.

Victims of careless technology

Increasingly, the poor are becoming the victims of careless technology developed in and exported by industrial countries. During my seven years in Africa I witnessed fishermen in Liberia pour Dieldrin, an insecticide, into streams to "catch" fish. In Sierra Leone, an illiterate woman used a metal container washed up on the beach to cook rice for her husband and two children, all of whom died from chemical poisoning a few hours later. In an effort to get rid of toxic wastes from European countries, hundreds of barrels were "smuggled" into Nigeria in 1988.

Environmental accidents in the Third World are also taking their toll. In Bophal, India, thousands died and many more were injured by the release of toxic gas from Union Carbide's chemical plant.

Most developing countries lack the natural resources to assimilate pollutants. Science and technology needed to prevent or rehabilitate environmental damage are insufficient. Very few developing countries have institutions such as Departments of the Environment which can plan, monitor and regulate the environment. Given the paradoxical choice of "development" or "environment," political commitment almost always favours the former.

The world's population is expected to increase by 100 million people per year during the 1990s. By the year 2000, another one billion people will be added. About 90 per cent of this increase will occur in the Third World.

More, more, more

To meet the basic needs and aspirations of current populations plus the projected additional population growth will require an estimated five to 10-fold increase in global economic activity. That means up to 10 times the housing, transportation, water and energy resources, and educational and medical services currently in place. This projected increase in economic activity will place untold stress on an already endangered global environment.

Developed countries contain some 20 per cent of the world's population but consume 80 per cent of the world's resources. Being aware of the strain placed on creation by our lifestyles and the inaccessibility of the poor to their share of the created resources is a first step in restoring harmony in the creation and justice for the poor. Christians, in particular, are called to participate in the restoration of God's Kingdom, a Kingdom which acknowledges a Creator, develops all human beings including the poor as image bearers and maintains the praise-worthiness of creation.

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

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Arts

New film chronicles battle over future of fur industry

TORONTO (Canadian Scene) — Few environmental issues are as emotionally charged as animal rights. As the fur industry, Native peoples and animal activists square off, millions of dollars are spent on public relations campaigns to sway public opinion. A new National Film Board production, *Pelts: Politics of the Fur Trade,* turns the spotlight on these campaigns and looks objectively at the ethical, environmental and economic issues involved.

Pelts premiered recently on CBC Newsworld and previewed last September at the Atlantic Film Festival, where it tied for best documentary. It is available for rental at National Film Board offices across Canada.

According to the film's director, independent Newfoundland film-maker Nigel Markham, "People hold very strong opinions about fur, and it seems that most have very little patience with the arguments of their opponents. The debates usually deteriorate quickly and confrontations can become ugly. It gets very emotional and the issues themselves often get lost."

Markham chose to approach the subject in a journalistic manner. "I wanted to let the viewers see for themselves some of what was going on so that they could make up their own minds," he says.

Pelts interviews people whose livelihood depends on fur as well as people who are opposed to the industry's very existence. In Montreal's fur garment district, remote Cree hunting camps and the high-tech offices of professional animal rights lobbyists, conflicting opinions challenge the viewer to consider all aspects of this complex debate.

Among those appearing in the film are Norman Helm, a communications expert; Kirk Smith, former executive director of the Fur Institute of Canada; Vicki Miller, past president of the Toronto Humane Society; Mark Glover, director of the leading British anti-fur group; and representatives of Indigenous Survival International, a group formed by Native people from Alaska, Canada and Greenland to defend Native economies and cultures.

A fine new novelist emerges

Ben Viccari

(Canadian Scene) — If I had not known that Nino Ricci, 30, was born in Leamington, Ont., I would have guessed, on finishing his novel, *Lives of the Saints,* that I had been reading an English translation from the original Italian.

In this fine novel, Ricci's first, the author portrays with stunning accuracy life in a village in the mountainous southern Italian region of Molise. Recalling my own visits to an almost identical ancestral village, I found his finely crafted story highly moving yet totally free from false sentimentality.

Lives of the Saints covers nine months in the lives of Vittorio Innocente, a boy of eight whose father has emigrated some years before, and his mother, Cristina, who has become impregnated by another man. By the time the book ends, Vittorio is in Canada with his father and the stage is set for two more volumes in what Ricci says will be a trilogy. The title refers to a book on saints that a caring school teacher gives Vittorio to take with him to Canada.

Nino Ricci, who has had short stories published, submitted this first novel to several major Canadian publishers, all of whom rejected it. Then, Gary Geddes, a poet and owner of the small publishing house called Cormorant Books, took the big financial risk of bringing out the book. It is now in bookstores at a price of $12.95 for the paperback version, $22.95 in hardcover.

A British publisher who was in Canada during last year's PEN congress, saw the manuscript of the book and this fall it will be published in Britain and other Commonwealth countries.

Although Nino Ricci has made several visits to his parents' village in Molise, he says he acquired an equal feeling for his subject in Canada from them and their fellow Molisani who settled in Leamington. They brought with them their folklore, their beliefs and superstitions and their gossip, along with their hopes for a better life in Canada.

I would not be surprised to see *Lives of the Saints* shortlisted for the next Governor General's Awards.

Married woman OK for Passion play

OBERAMMERGAU, West Germany (EP) — For the first time since its beginning centuries ago, a married woman was allowed to play a role in the famous Oberammergau Passion Play, a day-long production depicting the suffering and resurrection of Christ. Elisabeth Petre, 37 and the mother of two, is one of two female performers alternating this year in the role of the Virgin Mary.

The Passion Play traditionally draws up to a half a million from around the world, about half of them from the U.S. The play dates back to 1633, when the bubonic plague (called the Black Plague) was killing off most of the population of Europe. Roman Catholic villagers bargained with God, vowing to stage a Passion Play every 10 years if the plague abated. It did, the villagers regarded it as a miracle.

Alberta museum wins conservation award

TORONTO (Canadian Scene) — The Provincial Museum of Alberta, located in Edmonton, has received an appreciation award from Environment Canada for its contribution to the fulfilment of conservation and protection objectives. This is only the fourth time this honour has been given.

Through public awareness and participation, citizens can ensure that by using resources wisely, they will not endanger the environment for future generations. The peregrine falcon, now an endangered species, was the symbol for this year's Alberta Wildlife Week. Workshops, hands-on displays, and children's programs were available to visitors.

Tipping the scales

TORONTO (Canadian Scene) — Across Canada, university campuses are filled with people striving for a higher education. These days, more than ever before, a large portion of these students are female. Women have made significant inroads into most male-dominated areas.

According to *Women in Canada,* published by Statistics Canada, the number of women earning bachelor's degrees in agriculture and biological sciences had actually risen above men by 1987, representing 57 per cent of the total graduates in this field.

Between 1981 and 1987, women's share of bachelor of commerce degrees rose to 44 per cent from 6 per cent, while the percentage of female law graduates went to 47 per cent from nine per cent.

Cinema Summaries returns next week.

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July 6, 13, 27, Aug. 17, 24, 31 and Sept. 7, 14, 28.

The *Calvinist Contact* office will be closed for vacation from **July 23** through **August 6.** Our office will re-open Tuesday, **August 7.**

ADVERTISING DEADLINES ARE AS FOLLOWS:

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Stan de Jong
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Marian Van Til, page editor

Chinese officials call for pastor's execution

Ron MacMillan

HONG KONG (NNI) — Two Chinese government departments in Canton have recommended the "immediate execution" of controversial house church leader Lin Xiangao (Samuel Lam), according to reliable sources.

Of the three government departments involved in prosecuting cases involving capital punishment in China, sources say two have proceeded with recommendations for Lin's execution. The three departments include the Public Security Bureau, which carries out arrests; the Bureau of Investigation, responsible for prosecutions; and the Supreme Court, which handles sentencing.

It is not clear which two of the three departments is calling for Lin's execution, but until all three are in agreement, no action is expected to be taken.

Lin, 66, is China's most prominent house church pastor and is well-known to prominent foreign diplomats and some heads of state. On Feb. 22, 1990, authorities closed down the landmark Damazhan Fellowship — an 800-member church which met in Lin's home — and confined Lin to the city of Canton, thus restricting his church planting activities in the countryside.

It is not known precisely why some in the Chinese government are so anxious to see Lin executed, especially as his ministry is currently at a standstill. Although observers believe it could be related to his status as the inspirational leader of China's house church millions — a status he shares with 89-year old Wang Ming Dao in Shanghai.

Winning slate in Peru's elections raises visibility of evangelicals

LIMA, Peru (WEF) — Rev. Carlos Garcia, a Baptist pastor who was president of the National Evangelical Council of Peru until mid-April, was elected second vice-president of the country in June elections. He held the number three slot on the ticket of Alberto Fujimori, a practising Catholic. But the Roman Catholic Church openly campaigned against Fujimori's Change 90 party because of its strong support in evangelical circles. One-third of its congressional candidates were either clergy or adherents of evangelical churches.

The ironic aspect of this is that the defeated candidate, Vargas Llosa, whom the Catholic Church backed, is a self-styled agnostic.

In late May, Lima's new Catholic archbishop, Msgr. Agusto Vargas Alzamora, in a letter to the faithful, denounced "the insidious campaign unleashed against our Catholic faith by the so-called evangelical groups that don't answer to the Christian tradition." He also organized a special, out-of-season processional during the first week of June of Peru's most venerated religious image, a 17th Century crucifix known as "Our Lord of Miracles."

The last time such a procession was held outside the traditional October schedule was in May 1983, during a time of floods and droughts. Holding the processional 10 days before the national election was a clear sign of the hierarchy's alarm, evangelical observers said.

Francis Schaeffer honoured posthumously

BRIARCLIFF MANOR, N.Y. (EP) — A foundation center honouring the late Dr. Francis Schaeffer, a noted evangelical theologian and prolific writer, has been established in close co-operation with The King's College in Briarcliff Manor, N.Y. The Francis A. Schaeffer Foundation will work to further the ideas and goals of Schaeffer.

"We want to bring biblical Christianity to the discussion of current issues through consultations and seminars as well as the more personal help given to individuals who question the truth and validity of the Christian view on life and reality," explains Udo W. Middelmann of King's College, who is the executive director of the foundation.

Eastern Bloc Christian leaders stress need for co-ordination of Western assistance

SOPHIA, Bulgaria (WEF) — A World Evangelical Fellowship (WEF) leadership team, which finished a two-week visit to six countries here in May, encountered a high level of frustration on the part of church leaders in Eastern Europe and the Soviet Union. These leaders are frustrated by a flood of independent initiatives confronting them from hundreds of Western organizations and churches.

The WEF team met with evangelical leaders in Hungary, Czechoslovakia, Poland, the Soviet Union, Romania and Bulgaria, and preached to several congregations as well.

In a phone interview, David Howard, WEF international director, said that in all six countries the most urgent needs of the church were felt to be adequate training for pastors and lay leaders and publishing of solid Christian literature. Theological schools and Christian publishing houses were eradicated or severely restricted under Marxist regimes. The majority of pastors have been self-taught over the last 40 years in Eastern Europe (70 years in the Soviet Union).

A secondary need, growing out of the new openness, is equipping to apologetically counter an influx of Eastern mysticism and pseudo-Christian cults.

Readjustments necessary

Along with a strong sense of the need for co-ordination of evangelicals at the national level, the WEF delegation discovered three cross currents that are making the required organizing more difficult:

- A need to learn how to handle newly acquired freedoms. In some countries, bewilderment over a multitude of new possibilities and options will have to be dispelled before believers are ready to tackle the job of forming new patterns of co-operation.
- A "generation gap" has developed between younger and older leaders. The younger ones typically charge their elders with complacency and with compromise, if not collaboration, with the Marxist authorities. A shaking out process will require time.
- A reaction to involuntary integration under the communist regimes. Denominations that were forced into single groupings feel the need for some individual "breathing space" now, even though they acknowledge co-operation will be required at the national level.

David Howard stressed that this visit was intended primarily as an occasion for listening to leaders express what their greatest needs are and how Christians from abroad can best help. However, the newest national grouping in the region, the Evangelical Alliance of Romania, presented the team with its formal application for membership in the World Evangelical Fellowship.

Six challenges to witnessing

For many Christians, sharing their faith verbally ranks high on the top 10 list of things to avoid. In an interview, evangelist Luis Palau cited a number of reasons.

Guilt: Personal guilt distorts peoples view of how worthy or able they are to witness. In one conference session, Palau stressed the importance of personal and corporate holiness and of church discipline in preparing people for effective witnessing.

Pluralism: With the sense in society that all religions have a measure of truth, some Christians feel that it doesn't "seem fair" for them to share their faith. Others use it as an excuse.

Misunderstanding the process: Palau suggests believers see themselves as "links" in a chain; then they only have to discover if they are the last one (the evangelist). The latter means a responsibility to ask people to consider the claims of Christ. Otherwise the important thing is to be used by the Spirit.

Sense of inadequacy: Some fear they may be cornered without the right answers. Palau points out that the Spirit teaches us what to say and reminds us of what we know.

Inexperience: If novices take the plunge they will find they can do it. "No one will go to hell because of making a mistake" when they witness says Palau. God cares that we try at all. The Spirit gives us opportunities if we ask.

Pleasantness: Palau says some Christians "can be so nice they never obey the Great Commission." But the time eventually comes in relationships when the gospel must be put into words. They may be simple: You know, Joe, there is something I've wanted to say for a long time. "All evangelism has some encroachment on the comfort zone," says Luis Palau.

Ontario Bible College, *Update*, Summer 1990.

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A Presbyterian Comments

Robert J. Bernhardt

How will a new structure affect the church?

For the first time in over 30 years, and for only the fourth time since Church Union in 1925, the General Assembly of the Presbyterian Church in Canada met west of Ontario. Kerrisdale Church in Vancouver was the site of the opening service on June 7. Fittingly, one of the first items of business was to elect the Rev. Dr. John Allan of St. Andrew's Church, Victoria, B.C., as moderator.

It is always interesting to hear the impressions and comments of returning commissioners as they report to their local presbytery. Though these observations may not be the final word in precision and detail they can be counted on to give a fair overall impression of the assembly and its work.

As I listened to the commissioners report to my home presbytery on their experience at the assembly there was one common theme which I found very encouraging.

Refreshing worship

Several commissioners commented with gratitude on the worship leadership at the assembly provided by Dr. Art VanSeters of the Vancouver School of Theology. How beautiful when people get together to do the business of the church and find themselves refreshed and renewed by the times that are set aside for worship. Too often there seems to be a feeling that such worship is perceived almost as an intrusion upon the limited time available to do the "important business" of the church.

It was also obvious that it was an administrative issue which claimed the bulk of the assembly's time and enthusiasm. There is nothing unholy about establishing good administrative structures within the church, but there is always the danger that a time when a denomination's growth and vitality are faltering, mere administrative improvements will be mistakenly regarded as the vanguard of revival.

A massive program for the restructuring of the national boards and committees of the Presbyterian Church began last year and continued at this assembly. The Task Force on Restructuring presented a report of no less than 28 pages incorporating over 30 recommendations. Four organizational charts were required to illustrate what this would all mean when implemented. While the recommendations were amended in a variety of ways, the word on all of this is "GO!" The administrative appearance of the Presbyterian Church will change substantially in coming years.

What effect?

No one knows the practical effect that these changes will have on the life of the church. Part of the motivation for restructuring was a concern for the stewardship of time, personnel and financial resources. It still is not assured that the gains will be as substantial as many hoped. Of course, the church deserves the best and most effective administrative structure possible. If the new structures are more effective, then even without substantial financial savings there would still be important gain in the process.

The digesting of the present resolutions will take some time, and as in any scheme as complex as this one the pieces are not yet all on the table. Decisions yet to be made by coming assemblies will have a great effect upon the final shape that things will take.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

The Karens of Burma: 'We will win with the help of God'

Dan Wooding

The powerful engine of the long-tailed boat spluttered momentarily, then roared into full-throated life as I began my short journey across the brown, fast-flowing Salween River from Thailand into "Kawthoolei," a 30,000 square mile virgin mountain wilderness "liberated zone" of Burma claimed by the unique Karen tribe and the subject of a 40-year "Holy War."

Soon I was scrambling up the river bank at the trading gate of Wangkha, the headquarters of the Karen National Liberation Army's 101st Battalion (Special Forces), with the eager help of soldiers from one of the most extraordinary guerrilla groups in the world.

What makes this army so remarkable is they are unpaid. Many are Christians and their leadership is almost entirely evangelical. The fighting men in this Christian oasis in a nation dominated by Buddhism and animism, carry Bibles in their pockets and they fast and pray whenever attacked by the enemy in this genocidal war.

I soon realized that the Karens are unique in a country which supplies much of the world's opium supplies when I was shown a sign at a customs post. It warned that anyone caught trafficking in drugs "shall be punished severely or even (suffer the) death penalty."

The Karens' long-running fight began shortly after the British handed over Burma to the Burmese. The Karen people, who originate from Mongolia, didn't want to be part of "the Burmese way to socialism," but rather continue their unique and puritanical way of life unhindered.

The Karens said they were provoked to arms in January 1949 after two brutal massacres by the Burmese Army including one when Karen Christians were murdered during a Christmas Eve service. Since then more than 10,000 of them have died in this war, one of 40 going on in Burma at this time.

Receptive to gospel

The Karens were first evangelized by American missionary, Adoniram Judson, who arrived in 1813 and who, by 1834, had translated the entire Bible as well as a number of tracts. Thousands turned to Christ and now, out of their three million population, one Burma-watcher now estimates that 75 per cent of the Karen are believers.

I soon discovered that many of the Karen military leaders model themselves after Old Testament leaders. Meeting in one secret camp, which has since been destroyed in the latest attack by Burmese forces, Colonel Taw Hla said, "Gideon was a good major. So I follow all the ways of these leaders." He said there was the case of David taking on Goliath — and we all know who won that one!

Colonel Hla fingered his well-used Bible and went on, "I am a Christian and I firmly believe God is still a miracle-working God. I believe He will perform another miracle with us."

With tears in his eyes he added, "I would ask Christians all over the world to pray that the Burmese would not have us as their enemies any more, but we could be friends again."

Rose Kho Thaw, a Baptist, told me how much she appreciated Christian groups who brought in Bibles to them.

"Do you know that the soldiers carry the pocket Bibles; they take them everywhere. Some carry the Bible just as a mascot, but many are deep believers in it," she said.

"If they get a time to rest under the trees, they take out their Bibles and read them. They remember what they have been taught from childhood, and they get inspiration that way. The Bible helps a lot."

How can we help?

I asked what Christians from the rest of the world could bring to the Karens.

"By praying for us," said Rose as she broke into tears, "and by coming to us. We are really suffering for the Lord. You know many of our people have been killed. We don't have a place anymore. We don't have land for our homes. Now we have refugee camps."

Burma's hard-line military dictatorship, which came to power in 1988 following a coup, is facing an election on May 27 and has stepped up its campaign to defeat the Karens. Daily attacks on Karen positions are causing concern to the Karen leadership who would now like a "just and rational" settlement of their dispute, something the Burmese totally reject.

So will the Karens finally capitulate in their long fight against Burma?

No way, say the Karens. Some Burmese deride the Karens by calling them, "slow, but steady."

But the Karens counter with the folklore tortoise motto: "Slow and steady wins the race."

Photo: Courtesy of ASSIST

Dan Wooding, founder and director of ASSIST (Aid to Special Saints in Strategic Times).

Dan Wooding is a British journalist now living in southern California where he is the founder/international director of ASSIST (Aid to Special Saints in Strategic Times).

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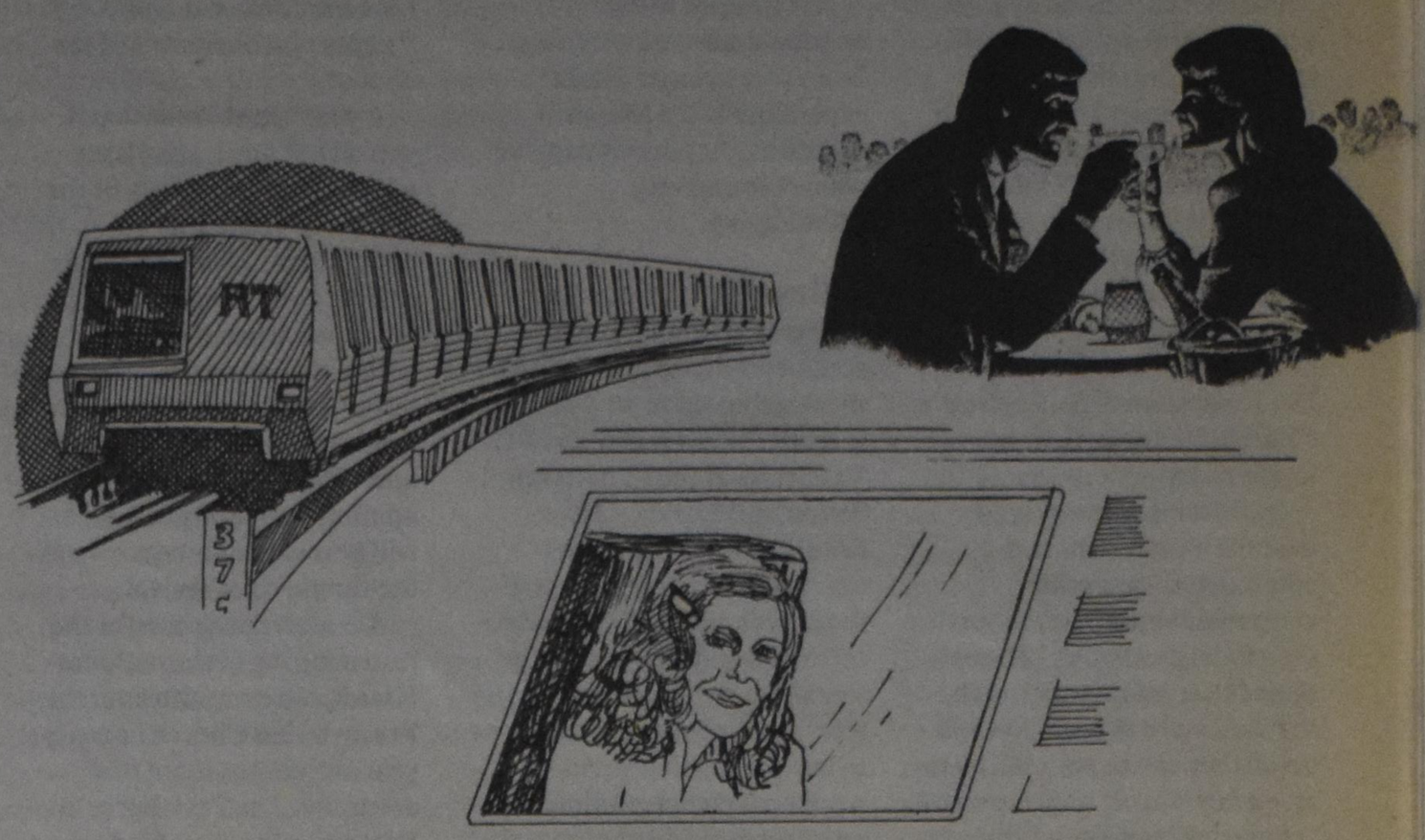

You never could depend on Bessie

Alice MacVicar

Elaine took time to place her luggage carefully on the rack of the passenger car and then settled herself comfortably in the seat below.

The view outside the window was typical of late March: dirty snow still hugging the hollows of a barren soggy ground — a landscape which somehow reflected Elaine's own mood, for it had been a dull monotonous winter.

As the train gained momentum, her spirits began to rise. In the wall mirror she was pleased to see that her blue beret enhanced the colour of her blue eyes and contrasted nicely with her golden blonde wavy hair. It would be good to get back to the city again where she could shop, go to theatres or just lounge about her aunt's apartment.

She had not always disliked the country where she lived since her marriage to Jim three years ago, but this last winter had got her down.

The snow had come as early as December in great drifts which clogged the laneway and the road on which they lived. It had been nearly a week before the plough came through. Twice through-out the winter they had been without hydro. Jim had rigged up a stove for the kitchen and had brought in from the shed armfuls of wood which kept the stove pinging with heat. But each time he filled the wood box, he left clumps of snow and shavings of bark all over her tidy kitchen.

Then too, the pumps at the barn wouldn't work without hydro. Jim hung an old iron kettle over a fire he built outside the barn. In it he melted snow for the animals. Carrying water to them was sheer drudgery. Elaine thought it unfair that Jim expected her to help him.

It was on one of those nights that a heifer had her calf. Elaine held the lantern while Jim tugged and strained to help the cow deliver. The sight of blood nauseated Elaine, and she was angered when Jim spoke so gently to the cow but seemed to bark orders at her about holding the light. She knew then she was never meant to be a farmer's wife.

But Jim had not always barked at her. She remembered how they had met. She, as a young reporter for the city paper, had been sent out to cover a story of the Royal Winter Fair. She had come upon Jim in the cattle barn. One of his cows had unexpectedly given birth. Jim, tall and lean and still a bit bronzed from the summer sun, was forking hay to the animal. The little calf had barely found its legs and wobbled unsteadily to its mother. "Did you expect the calf at this time?" Elaine inquired as she tilted her camera at the right angle to get a good shot of the mother and offspring.

"No," grinned Jim, "she wasn't due for a month yet. But then, you never can depend on Bessie."

"Is there anything especially interesting about this cow?" continued Elaine.

"She's certainly one of a kind. But say, I'm hungry. Haven't had anything to eat yet this morning. Why don't we find a lunch stand and I'll fill you in on her many oddities."

Elaine remembered what fun Jim was as he related some of Bessie's escapades. Their relationship didn't stop there. Jim asked her out to dinner that same night. They saw a lot of each other during the fair and before it was over there was an understanding between them.

When Jim proposed, Elaine readily said, "yes." He was her kind of man.

"But you don't know anything about farm life," her aunt remonstrated.

"I don't need to. Wherever Jim is, I shall be happy," Elaine answered lightly.

She had been blissfully happy the first year of their marriage. It was fun redecorating the rambling old house that had been in Jim's family for generations. In a corner of the spacious unkept

lawn area behind the house. Elaine had shaped a perennial bed. In it she had planted a variety of plants for each season. How thrilled she was when the tulips and daffodils flowered in little clumps throughout the flower bed. Even Jim had taken time from his busy schedule to admire them.

"It takes a woman's touch to make a home," he had said as he slid his arm about her.

But this winter had been just too much. Her aunt had been right. She now fully realized that she disliked the farm with its endless toil and sometimes uncertain profits. She promised herself that she would forget all about it when she was in the city.

Now, as she looked out the train window, she observed the traffic at each intersection had thickened and she knew they were approaching the suburbs of Toronto. She smiled as she thought of her aunt's apartment with its abundance of cushions. "The poor dear will be cooking all my favourite foods," she thought.

Elaine waited until the slowing train gave its customary bump before collecting her baggage. In the station, as she made her way past lines of passengers waiting for trains, she decided to take a taxi.

Elaine knew exactly how to get up to her aunt's place. As she passed through the foyer with its gleaming tiles she smiled as she wondered what the janitor here would do if he found clumps of bark or clods of manure on the glossy tiles.

At the apartment door, there was Aunt Maizie, trim and neat in her customary white apron, beaming her smile of welcome.

"My dear, how did you ever manage to get away from that busy farm?" asked Auntie.

"I told Jim I needed a well-deserved holiday and he agreed," answered Elaine. The delicious aroma of cooking met Elaine as she entered the apartment.

"Let me guess, scalloped potatoes and meatloaf."

"How did you know dear?" queried Aunt Maizie.

"You always cooked them for a special occasion," answered Elaine.

"I have let all your old friends know you are here, so you won't be lonely," said Aunt Maizie when they had finished dessert. From then on, it was a round of parties for Elaine.

"How nice to be remembered with such lovely times," Elaine thought. At home the cattle and the work seemed to have first place, she remembered with a pang of self-pity.

She felt a warm glow of pleasure when her former editor got in touch with her. "Wouldn't like to come back to work?" he asked. "I could sure use a good reporter."

In bed at night, she thought she should have accepted. It was her kind of life. A job with an appreciating editor was not to be sniffed at. Maybe she should just stay in the city where her friends were.

At breakfast one morning she appeared so troubled that her aunt asked, "What is it dear? Is there something you are not telling me?"

"It's just that I am not cut out to be a farmer's wife. Jim gets so impatient with me at times. I truly believe that he likes his cattle better than he likes me," she answered with a laugh that was close to tears.

"Oh, I'm sure that's not the case," Auntie reassured her. "Give him a little time by himself and he'll be more than glad to have you home again. Tell you what, why don't you and I go on a little trip. I got some travel posters when I was downtown yesterday."

At the moment the idea appealed strongly to Elaine. That night as they leafed through posters, they agreed upon a place. Elaine's spirits rose again. A boat trip was such fun. Because of a cancellation they were able to get reservations at the end of the week.

That night as Elaine was sorting out clothes to take on her trip she came upon the little book she used for her diary.

"I must write up about all the pleasant times I've had here," she thought.

She opened the book and read, "Bessie due in June." This was not her diary. It was the little book where Jim kept track of the calves' arrival.

But this was only May. She could still take the boat trip and be home in plenty of time. She and Jim had always held Bessie's calving as a special event, a sort of ritual in remembrance of their first meeting.

But at their first meeting Bessie had calved one month prematurely. What if it happened again. Jim would surely miss her if she were not there.

She looked out the window. Below in well-planned triangular beds, the tulips and daffodils were blooming in orderly fashion. She remembered her perennial bed at home where her flowers were not in such regimented order. She remembered how Jim had been pleased with the tulips and daffodils. Suddenly the beds below seemed stuffy, organized and dull. Even the travel posters seemed dull. She thought of Jim who often fought between life and death to save a heifer and her calf, who never ceased to wonder at the miracle of birth. She remembered how tenderly he moved the infant calf to where it could feel the rough papillae of its mother's tongue. She knew now that Jim's work was worthwhile and important. All the late parties she had attended in the last month seemed useless and shoddy in comparison. She must get home at once.

The next morning when she came down to breakfast, she carried the big suitcase she had brought.

"Wherever are you going?" asked Aunt Maizie, looking at her over her glasses. "Our trip is not scheduled until the end of the week, you know."

"Oh Auntie, thanks for everything. I've had a wonderful time, but I must be home when Bessie has her calf. Jim always said that you never can depend on Bessie," she told a completely mystified Aunt Maizie. "Now I have just time enough to call a taxi to take the 10 o'clock train home."

Alice MacVicar is a free-lance writer from Strathroy, Ont.

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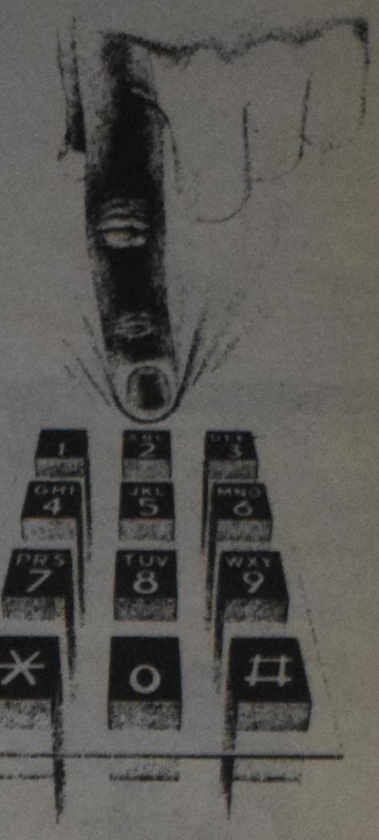

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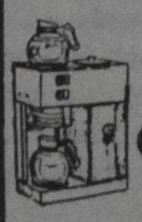

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Feature

Into the heart of Poland (2)

Ed Grootenboer

A Hanseatic City

The convoy of three cars screeched to a halt in Gdansk. "Come," said Krzysztof, already on the move, "you should see this." I cannot recall if he said this in English or French, the two languages besides Polish which he speaks fluently. (In international company one must progress to at least a conversational level in two or more languages for effective communication.)

I looked around, a bit puzzled, if not disappointed, at not finding ourselves in front of the shipyard gates or at the monument commemorating the resistance and sacrifice of Solidarnosc. Instead, Krzysztof led us into the old part of Gdansk formerly called Danzig. He proudly marched us through narrow streets lined with multi-storied gabled houses that reminded me of Amsterdam. Recalling that Gdansk had been part of the Hanseatic League and a free city run by merchants and traders who moved from port to port buying and selling the wares of various northern European and Scandanavian countries, the similarity in architecture with other such old port cities was not surprising.

The remarkable story about old Gdansk is its destruction at the conclusion of the Second World War. After "liberating" the city from German occupation the Russian Red Army purposefully withdrew to the outskirts of Gdansk, turned its guns and methodically shelled large parts of the city into ruin. This for no other reason than to express Russian superiority and disdain for the Poles (witness also the Katyn Forest massacre of some 10,000 Polish officers in 1941 when Russia occupied Eastern Poland) and to serve notice of the commencement of Russian control over Poland.

Yet, even under Russian domination, the Poles painstakingly rebuilt the old city and its damaged cathedrals and churches, some of which date from the year 1400.

The roots of Solidarnosc

During our tour of the historic area, including a legaching climb up the dominant tower of the majestic Cathedral of Saint Mary (originally built as a Protestant church), Andrew, the Solidarnosc driver, suddenly appeared and motioned us into a nearby building. There we were received by Prelate Henryk Jankowski. This priest had courageously served Solidarnosc as confidant and advisor since its earliest days. As Krzysztof put it with unhesitating certainty, "He was involved in everything."

Krzysztof later showed me the obscure side door in a narrow alley, away from the prying eyes of the secret police, which Solidarnosc leaders used to meet at night in that building, owned by the Roman Catholic Church.

Right after this impromptu meeting, Krzysztof insisted we attend a mass in a nearby cathedral. Knowing I am a Protestant Christian, he chided me good-naturedly, "It won't hurt you." The Sunday evening mass was crowded and we wound up standing, along with many others. Noticeably, there were many young people at the service, joining reverently in the ritualistic prayers and congregational responses and listening attentively to the message given by the priest. I did not understand anything of the Polish language service, yet I felt the presence of God in that large, cold cathedral.

Non-Christians don't understand

After the mass I lingered in the massive narthex, listening to the ancient organ's voice giving its musical blessing to the people leaving for their homes in the cold evening. Seeing Krzysztof approaching me with a broad smile I suddenly realized what he had been trying to communicate to us without words. The purpose of the tour, the meeting with the priest and the church service had been to show us that Solidarnosc was not just a liberation movement, striving only for economic improvements and personal rights and freedoms. Krzysztof had taken us into the heart of Poland.

Solidarnosc is not what the Western press portrays it to be or wants it to be. The movement has its roots in Poland's tapestry of historic and cultural development, a history and a culture that have always been closely associated with the church and faith commitment. Fortunately or unfortunately, the post-World War II years of isolation behind the Iron Curtain have shielded Poland from the wave of secularism that material well-being has fostered in Europe and North America. The church has played a major role in what Solidarnosc has accomplished and the church is expected to continue to guide and strengthen Poland in the future.

We were able to discuss this later that evening in a meeting arranged by Krzysztof with Monsignieur Goclowski, Bishop of Gdansk. With the help of one of the WCL's professional interpreters, I was able to express to the Bishop and my WCL colleagues the hope that Poland would not forsake its Christian heritage and commitment to God.

I described for them the secularization of Canadian society and how that is distorting notions of justice, freedom and pluralism. Bishop Goclowski, in his reply, seemed to understand very well what I was saying, as did Krzysztof and some others. But still others of the trade unionists among us failed to make the connection with thoughts about social and economic problems in their home country.

A Christian, pluralistic society

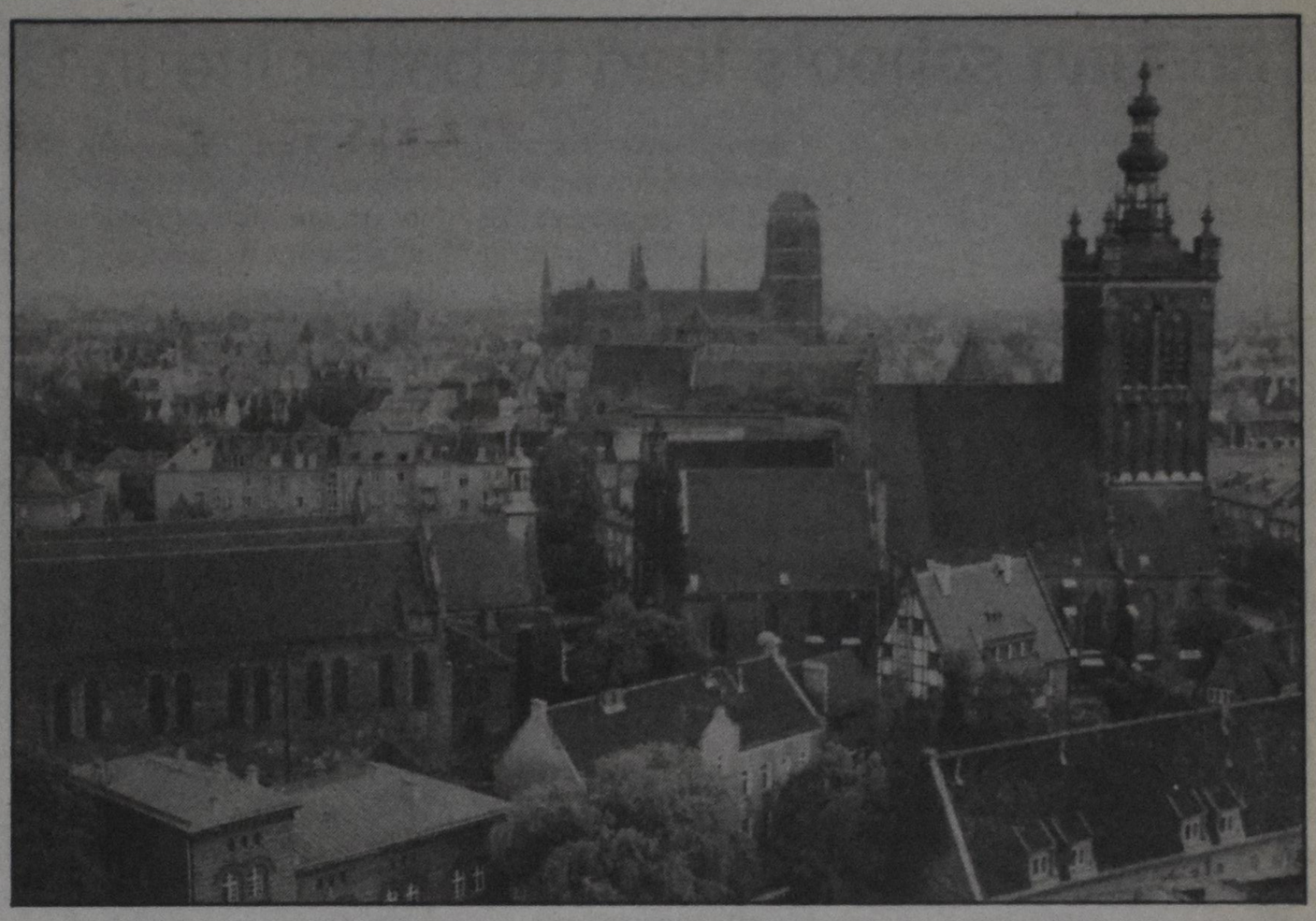
During the WCL board meeting the next day, Lech Walesa spoke uncompromisingly of Poland being a Christian country. At the same time he recognized that there is much unbelief and moral decay. He and Solidarnosc want to make Poland a truly pluralistic society with freedom and the opportunity to participate for people of all world and life views.

I wish Mr. Walesa and his colleagues God's blessing in that pursuit. Paradoxically, for those who oppose the Christian emphasis and principles of Walesa, it is only those guiding principles that can tolerate and give full expression to other faith commitments. In one of our conversations, Krzysztof wondered why the Western press was now becoming critical of Lech Walesa. And he understood when I explained to him the misgivings a committed Christian raises among progressive liberals. Carrying Christian convictions into the public arena is viewed to be anti-democratic and divisive.

Having returned to Canada, I am very thankful for user-friendly toilet paper and our comparative luxurious lifestyle. At the same time I am more conscious than ever of the danger our material well-being poses to our spiritual welfare and sense of dependence on God.

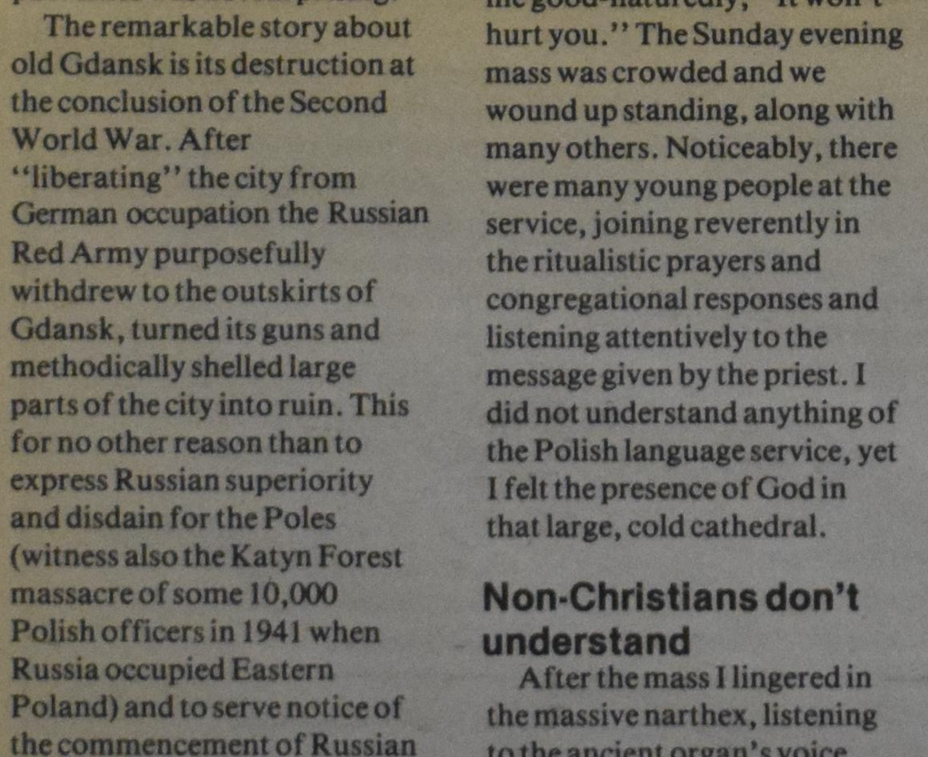
In some very real ways I find myself deeply envious of Krzysztof and Solidarnosc. They lack too much in daily needs and comforts and face a very difficult and uncertain socio-political and economic future. But they have real opportunities for building a free and open society where no reasonable viewpoints or convictions are marginalized or dismissed because they do not harmonize with prevailing secular opinions.

Ed Grootenboer is executive secretary of the Christian Labour Association of Canada.

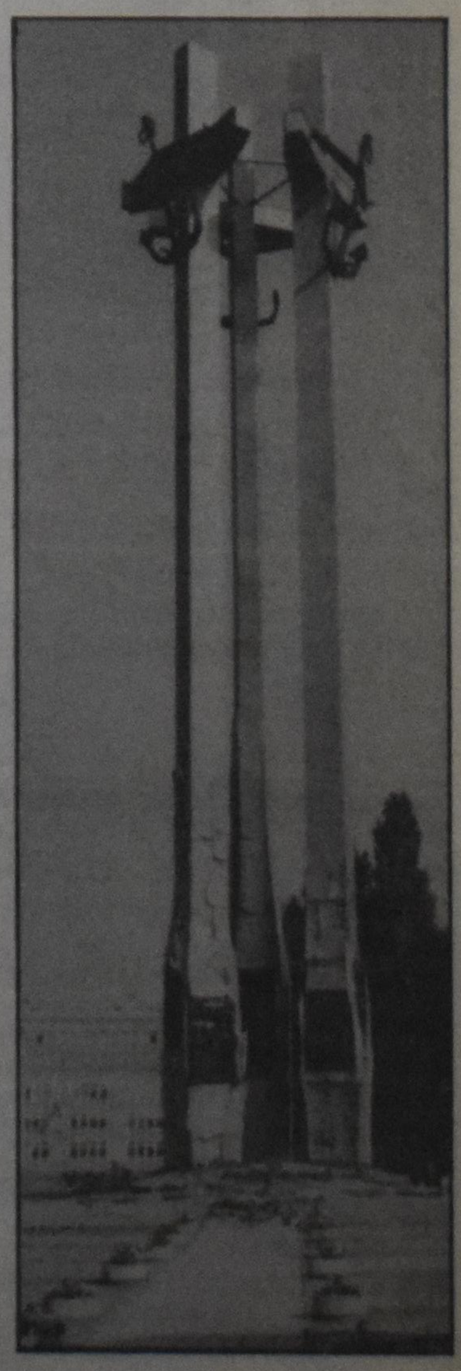


Photos: Courtesy Ed Grootenboer

Panorama of part of old city of Gdansk.



From l. to r.: Carlos Custer, General Secretary of the WCL, formerly from Argentina, now stationed in Brussels and Ed Grootenboer.



Monument outside Gdansk Shipyard, dedicated to the freedom struggles against communism.

Christian schools lead to better life in Dominican Republic

GRAND RAPIDS, Mich. (CRWM) — While much of the work of missionaries involves evangelism and planting churches, the need for education has led Christian Reformed World Missions (CRWM) to start Christian schools in areas where they are witnessing. One example is the Christian school program in the Dominican Republic, where the public school system is seriously inadequate.

"The public school system is so poor that of the 800,000 elementary age children in the Dominican Republic, half will not be able to sign up for school because there simply aren't enough schools," explains missionary Jeff DeJong, reading from an article in a Dominican newspaper. "And of the 50 per cent who do enrol, only about 20 per cent of these kids will ever graduate from the sixth grade."

For this reason the children — and the government — have been very appreciative of the efforts of CRWM to start Christian schools in the Dominican Republic. Gladys Brinks began the program in 1981 when national pastors brought up the need of education for the children in the churches. Today Gladys Brinks, Eunice Kimm and Jeff and Kathy DeJong supervise 23 schools in 14 bateys (communities), reaching 2,200 students.

"When we were first here in 1983 Kathy and I both taught for a while," says Jeff DeJong. "But now the only time any of us missionaries teach is to fill in or to teach as a model. We focus now on training teachers and supervising the schools. And a new area that I will be involved in will be to train some of the Dominican teachers to be supervisors."

Expanding native roles

As the national teachers take over supervisory roles, the mission staff hopes to begin new schools in other villages to expand the program. Last year three new schools and eight grade levels were added to existing schools. At present, most schools offer classes through Grade 4; the highest level in any of the Christian schools is Grade 8. In the next year, World Missions plans to add two or three new schools and higher grade levels to existing schools.

The missionaries start a new school by looking among the existing Christian Reformed churches for people with enough education and talent to be teachers. After some training a school begins, usually with just a kindergarten and may be a Grade 1. Each year a decision is made whether or not to add more grades.

Students come from Christian Reformed churches, other evangelical churches and from the community at large, but classes are limited to 25 students. Most often, classes are held in church buildings.

"Occasionally I sit back and watch an interaction between a teacher and a student and see the growth taking place; that's satisfying," DeJong says. "The greatest thing is to see them make a personal commitment to Jesus Christ, but we also like to see them living at a level better than their parents did."

Christian teachers needed in Eastern Europe

WHEATON, Illinois (EP) — On a recent trip to Eastern European countries where communism is crumbling, leaders of TEAM (The Evangelical Alliance Mission) asked church leaders about the needs of the church there. Christian leaders, who are suddenly experiencing religious freedoms they haven't had in decades, overwhelmingly asked for the same thing: teachers.

Eastern European churches and Christians are in great need of teachers of English as a second language, teachers for Christian education and teachers for youth ministry and outreach.

There are also opportunities for church planting. "Freedom has come and people need help knowing how best to use their freedom," said Dave Davis, Area Foreign Secretary for TEAM, who travelled to East Germany, Romania and Czechoslovakia with Jack MacDonald, TEAM's Associate Director.

"The churches in Eastern Europe have suffered for Christ for more than 40 years. We have much to learn from them, but we also want to help in any way we can." TEAM, a non-denominational mission agency with more than 1,100 missionaries currently serving in 30 countries, is hoping to recruit new missionaries for the Eastern European fields.

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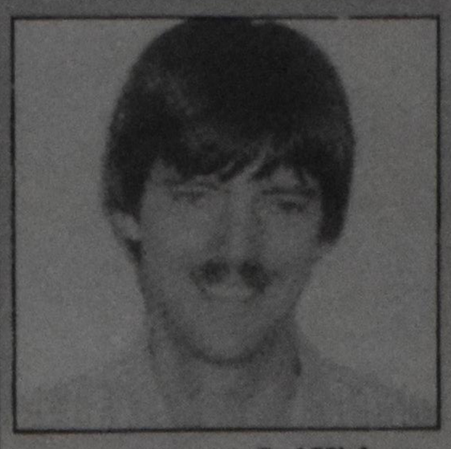

Syd Hielema

Contest

Ladies and gentlemen, welcome to the first (and only) head-to-head contest between the Canadian news media establishment and the Reformed community's news outlets. For this unique confrontation each contestant has chosen the one issue which it feels both (a) displays the great challenges of reporting with integrity and (b) allows it to help its community deal with a difficult problem. In the right corner we have the Reformed team, represented by *Calvinist Contact* and *The Banner,* reporting on the Christian Reformed Church's 1990 Synod decision to open all ecclesiastical offices to women. In the left is the Canadian team, comprised of various print and TV sources, dealing with the Meech Lake Accord.

The issue which each contestant has chosen meets four criteria: (1) it arouses passionate interest in its community; (b) it has a two-/or three-year interval between the initial decision and its final ratification, allowing for a time of intense dialogue; (c) the decision jeopardizes the unity of the institution involved; (d) the issues involved are sufficiently complex that they can easily be misunderstood, misinterpreted and distorted. Ah, there's the bell! We're ready to begin.

Round #1: Community involvement

Quickly the Reformed team jumps into a decisive lead. Because each CRC classis sent four representatives to the synod, most members of this community personally know someone who was involved in the decision-making process. Both publications on the Reformed team printed dozens of quotes from these representatives, thereby probably quoting at least one person known to each reader. Furthermore, this "pick-and-choose quotes" format beautifully condensed the flavour of 10 hours of discussion.

The Canadian media had a distinct disadvantage in this round. Only 11 people were involved in the process, they met for days on end behind closed doors, and carefully chose what they wished to reveal to the press.

Round #2: Issue intelligibility

The contest becomes closer and less interesting in the second round. The Reformeds don't feel the need to do too much here. Their issue has been debated for two decades, and there's very little new to say.

The Canucks, on the other hand, have had to explain phrases such as "distinct society" when even the most expensive lawyers in the land can't agree on its meaning. The Reformeds also have phrases in their documents with contradictory interpretations, but they have agreed to disagree: *you* practise your understanding in your congregation and allow *us* to do the same in ours. Explaining the issues is no longer as important for the Reformeds (at least for the time being).

Round #3: Reporting the intangibles

Just as the third movement in a symphony is often the most lively, so the third round here is the best. The intangibles include the emotions wrapped up in the issue: the hopes, dreams and fears which it embodies and the personal lives and relationships affected by the decision.

Though both teams come out even on this issue, the material the Reformed had to work with was infinitely more edifying. Both *The Banner* and *Calvinist Contact* tried to capture the spirit in which the decision was made, a spirit grounded in prayer, trusting in the leading of the Holy Spirit and recognizing "opponents" as brothers in the Lord. Both journals wonderfully captured this spirit by once again simply letting the delegates words appear in print. Significantly, these intangibles were not expressed just in the delegates' "debating points," but through their reminiscences, their dreams for the future and even their poetry.

The Banner's cover picture wins special mention as the classiest piece of intangible reporting. Among a sea of faces in a spectators' gallery, the camera lens focussed on three women: one taut in lip-biting expectation, one bent in hand-wringing emotional intensity and one calmly erect in hand-clapping joy. Three thousand words worth right there.

Round #4: The consequences

Round 4 is just beginning for both teams. The pressure here is definitely off the Canadian team. The Meech Lake Accord was not ratified within its time limit, and the Canadian media — especially outside Quebec — does not yet have a major role to play in influencing the consequences of this failure.

The Reformed team is in the opposite situation. The next two years are critical for the church communities which it represents. Their journals have a crucial role to play in helping the community work through the CRC synod' decision. Let's pray that they will be vehicles of gentleness, kindness, self-control, peace and love.

Syd Hielema studies at the Toronto School of Theology.

Proverbs 31 and a single parent

Irene Ouelette

Within the church, as elsewhere, the face of the family unit is changing. We now count among us separated and divorced parents who are raising children within varying visitation and support agreements. All around us we see two income families with small children, common-law families and stay-at-home husbands, all very different from a mom, dad, two kids and a dog.

I'm a single parent and I often wonder, "How does one raise children alone?" The Bible doesn't offer me a neat handbook. I get lots of advice, but I often feel that the advisors really have no idea of the loneliness and fear I have being responsible for two small children.

The discussions on the book of Proverbs in our women's Bible study gave me the idea to write the following, a paraphrase of Proverbs 31:10-31, in which wisdom is personified as a woman of noble character. What does it take to be a single parent of noble character? Here's my version. You might want to keep the original close by for comparison:

A single mother of noble character who can find? She is worth farm more than rubies.

Her children need to fully rely on her so they lack nothing of value. She prays and fights to bring them good, not harm, all the days of her life. She selects her dust-rag and broom, and works with eager hands. She is like the merchant ships, scouring the land for the cheapest price for groceries, and sometimes even the nearest foodbank.

She gets up while it is still dark, and every time she hears a cry in the night; she struggles to provide interesting and tasty food for her growing family, for she has no servants or even a partner to help her. She carefully considers her bills and pays the ones marked "overdue." Out of her earnings her ends never meet. She sets about her responsibilities vigorously, but her arms and heart grow tired from her tasks. She looks for ways to bring in more money so her hydro does not go out in the night.

In one hand she holds the lawnmower, while with the other she grasps the motor oil can. She opens her arms to others in the same situation and extends her hands to the needy, for she knows what it is to be alone.

When it snows, she fears for her household, for the colds and the flu that may come, for then everyone may need medicine. She makes do with second-hand coverings for her bed, and is clothed in last year's fashions so her children can have new clothes for school. Her husband lives 500 km away and comes to visit every six weeks. She takes part-time jobs and holds garage sales. She holds her head up with strength and dignity, and laughs through her tears at the days to come.

She speaks with knowledge born from experience, and teaches her children the best way she knows how. She watches over her affairs — no one else will — and does not eat the bread of idleness — there isn't any time. Her children call on her constantly, but she hugs them often and they bring joy to her. Many women do these things, but a single mother surpasses them all because she does them alone. Charm and a fairy tale lifestyle are deceptive, and beauty and pretty things are fleeting: only a parent who trusts in the Lord will find peace.

Give her the support she needs and let her work on behalf of her children be praised.

Irene Ouelette lives in Chatham, Ont., and is a member of Grace Christian Reformed Church.

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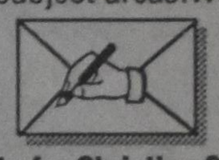

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Peter and Marja are IN

Dear Readers:

One of our readers phoned us recently and expressed her joy at Peter's progress. But she had a number of hurts to share. She was suddenly widowed a year ago and was left with a young family at home. Now she works with Alzheimers patients and sees the suffering that this disease causes the relatives, especially the children who are no longer recognized by their parents. "Sometimes I wonder if God doesn't make mistakes," she said over the phone. "And sometimes I get angry at God, which makes me feel guilty."

One of her children is a special-needs child who told her: "Jesus makes me mad! He took Daddy away." She told him that heaven was so beautiful that Daddy wouldn't want to come home. They both ended up in tears.

Dear Still Grieving:

Sometimes, as in the case of my accident, everything turns out in such a way that it's easy to see God's hand at work. But what are we to think of him when we lose our spouse and see such suffering?

At such times, don't deny what you feel. If Hezekiah was allowed to turn his face bitterly to the wall and express his anger at God, then we too may do the same. The stages of grief include shock, denial, anger, bargaining, depression and acceptance. Every stage has its place in the grieving process, including anger at God.

As you work this anger through, you will discover that God grieves with you in your suffering. Death and Alzheimer's disease were not part of his creation plan. They certainly will have no place in the New Jerusalem. God is not against you. He is with you and for you and Jesus is living proof of his battle with everything that now looks like a "mistake."

We do have a few practical questions. Is your church aware of your hurt? One year after your husband's death are they still supportive? Are you able to make your pastor aware of your need to work some issues through?

Is there a bereavement group in your area? If not, would you be willing to start one? Or could you approach someone else to start one? Have you checked at the local hospital to see what they have available for you and your children?

Job needed sympathetic friends, although the ones he got were not too helpful. How about you? Do you have a special friend with whom you can openly share your feelings?

What about your children? Have they had the opportunity to vent their feelings and express their pain? All too often the adults get the care while the children are left to their own resources.

We would like to recommend one book in particular which demonstrates the necessary and healing power of being honest with all your feelings and thoughts during grief. Nicholas Wolterstorff's *Lament for a Son* is a loving father's journal of his struggle to accept the sudden death of his 25-year-old son, Eric. It shows that there is a place in the Christian's life for asking hard questions about our deepest pains.

Thank you for calling. Although we don't know who you are or where you live, we've prayed for you and have thought of you often. We hope you don't mind that we continued our anonymous telephone conversation in our column for the benefit of others who also need the permission to articulate their pain.

May God continue to give you the special courage you now need to live your life and to care for your children.

And no, God doesn't make mistakes. He only fixes them and comforts the ones who've been hurt by them!

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.

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Issue

Religious quests in an age of materialism (3)

The drive for more

John Valk

It was Augustine who very succinctly responded to the second Commandment with the well-known phrase "I will have no rest until I find my rest in you." He realized that no other true rest was possible. No other rest would bring *shalom:* lasting peace and prosperity — peace between God and humans, tribes and nations, neighbours and friends, husbands and wives, men and women, people and the earth.

The struggle to work out the cultural mandate to which Reformed Christians so often refer is not, of course, at odds with the struggle to find rest. We are called to "till and keep the garden" just as we are called to "sit under [our] vine and fig tree." The two are not mutually exclusive; in fact, work and rest go hand in hand.

All our endeavours on this side of eternity have in one form or another to do with finding that rest or *shalom.* Today we invent different names for it. We speak often about discovering ourselves, seeking fulfilment, striving for happiness, finding enjoyment, striking a balance. But they all seem to refer to the same sort of thing Augustine was talking about: restfulness in our comings and our goings, and the struggle to be at ease with ourselves and others. Augustine knew very clearly that this was a spiritual matter, and it involved religious commitments.

Modern material endeavours

Comedian Steven Wright, deadpanning American consumers, stated frankly: "You can't have everything. Where would you put it all?" No doubt the audience laughed, but the drive to build "bigger barns" continues almost unabated. In fact, it has become part of the very fabric of our economy.

We are so duped into the craze of buying and selling that our health, families and futures risk permanent, irreversible damage. Quality of life, understood almost exclusively in terms of material possessions, becomes the illusive dream for which many sacrifice life and limb. The allure of fast cars, fancy clothing, fabulous vacations and free sex drives not only the industry that pretends to entertain us, but also the industries (often the sponsors) that depend on that allure for their very existence.

Is it small wonder that the underside of North America, the escalating crime, drugs and alcohol as the means to attain these, takes such a toll? Get rich-quick schemes, meaninglessness, hopelessness, escapism through substance abuse — these become parasitic, and slowly chip away at the blessings which this vast country has been given.

We have jeopardized the delicate balance between individual pursuits and communal and ecological responsibilities, and as the prophets made clear, we all die a little or a lot as a result. The drive for more, rather than a lifestyle of holistic stewardship, has brought us wasted lives and wasted environments. How dangerously close we are to the brink of human and ecological disaster is now a matter of debate. Where is our rest and where is our shalom?

Emotional fulfilment

The demand for radical individualism in the 1990s has not ceased. Many sometimes naively believe that the Charter of Rights and Freedoms will sustain us in this course. Yet, we are in a quandary about the consequences that come along with this individualism. We refuse to believe that we cannot have it both ways.

The incessant drive for perfect bodies, personal agendas and individual pleasures may be little more than short-term investments which will yield only short-term fulfilment. It will liberate neither the individual or collective soul. In fact, it has almost frozen us into non-action, as the "walls" come crumbling down around us: native peoples suffering slow genocide, youth moulded in the materialism of the parents, violence as the accepted means of handling one's problems, and sexual freedom becoming sexual enslavement.

According to a study made by sociologist Robert Bellah, co-author of *Habits of the Heart,* we all desire fulfilment in permanent, personal relationships. In one short generation, however, we have lost the language for expressing this, and when we lose the ability to express it, we soon lose it all together. Small wonder that marriage is more and more understood in terms of a "what's in it for me" underlying supposition, and the "giving of oneself" in a relationship has been replaced by the "taking for oneself."

Are we surprised that emotional satisfaction is frequently confused with sexual gratification, that a seemingly rational population cannot reach a life-affirming solution to the abortion dilemma, and that men are noted more for producing children than raising them.

Serial marriages, serial relationships, the drive for more, suicides, and substance abuse are all symptomatic of a restless and unfulfilled generation. We learn (mostly from television) that aggressive confrontation is an acceptable means of communication. We become impatient with one another, perhaps because we lack the time or ability to develop deeper and more meaningful personal or social relationships.

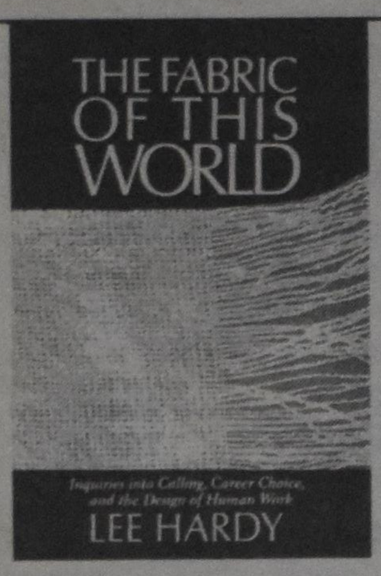
We pride ourselves in our technical skills, and devote millions of educational dollars to hone them. Development of human resources, particularly in industry, is a refreshing sign that we do believe that people are more than extensions of the machine. Yet even these concerns have to do with a popular understanding of the value and meaning of life. We are still in a quandary about developing morals and values in our school youth, largely because meaning and purpose have all but been reduced to the pursuit of personal power, status and money. Can we find rest and *shalom* in these?

John Calvin wrote in 1541 to his friend, the French Reformer Guillaume Farel, that "if I want to live for Christ, this world will always be a restless place for me. This temporal life is destined for struggle." Calvin was not at odds with Augustine, perhaps he was simply anticipating the rough road that lay ahead of him as he set about instituting a theocracy in the city of Geneva. No doubt we all have that restless spirit as part of our own personal constitutions.

The concern, it would seem, however, is where to go and what we do to seek fulfilment. Those again are spiritual concerns. Asking the question I think may be half the battle today, we pretend through our denial that all is well. The answers we get may be troubling, but identifying the problem is the first step to recovery, or rediscovery: of who we are, what we desire, and what is the meaning of life. The nature of our spirituality is reflected in those answers.

John Valk is Christian Reformed campus chaplain at the University of New Brunswick, Fredericton.

Next week: New Age Movement



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Thanks

VAN DORP:
We would like to thank everyone who remembered our 55th wedding anniversary by sending cards, visiting and celebrating with us. We would especially like to thank our children and grandchildren for making the day so special. Praise the Lord for his faithfulness to us.
Gerrit and Maria Van Dorp, Egbert, Ont.

Births

GOODREAU-VANDENDOOL:
Geurt and Irma VandenDool of Jordan, Ont., thank the Lord for the safe arrival of their first grandchild,

DANIELLE MARIA HELENA

Daughter of James and Caron Goodreau-VandenDool of Barrie, Ont., July 1, 1990.

Birthday

VAN DYKE:
With praise and thanksgiving to God, we hope to celebrate with our mother, grandmother and great-grandmother,

AKKE VAN DYKE

her 90th birthday on August 14, 1990.
Happy birthday Mom. From all your children:
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Rennie & Pien
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May God's love continue to surround you.
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GRETA BERGMAN-COLYN

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Bill & Randa Bergman
and oma of 48 grandchildren, including spouses and great-oma of 22 great-grandchildren.
Home address: 319 Scott St., St. Catharines, ON L2N 1J6

BEUSINK:
With great joy and thanksgiving to God for his faithfulness, the children and grandchildren of,

MRS. ALEIDA C. BUESINK

wish to congratulate her on the occasion of her 75th birthday, July 25, 1990.
Betsy & Warner Boer — Simcoe
Harry John (deceased), Harry & Faith, Jeff & Jayne, Robert, Jonathan
Joanne & Wytse VanDijk — Hamilton
Deanna, Alida, William, John, Christopher, Micah
Willy & Larry DeKoter — London
Rodney, David & Tina (friend), Ken & Leona (fiancee)
George & Marilyn Buesink — Strathroy
Jennifer, Christa, Leanne, Charlene, Geordie
John & Lillian Buesink — Hamilton
Cheryl, Lorraine, Jeremy, Joshua
Murray & Denise Buesink — Lethbridge
Kimberly, Sara, Steven, Nicky
Fred & Marianne Buesink — Burnaby
Mark, Linette, Valerie, Michael, Jessica
Ena & Bastian DePeuter — Thunder Bay
Joel, Daniel, Micah
Bernice & Stan Baker
Seth, Ava, Jared, Philip
An open house will be held to celebrate this occasion on July 25, 1990, at Trillium Village, 400 Dominion St., Strathroy, ON N7G 3G8

Help Wanted

Urgently needed!
MUSIC MINISTRY PERSON
for Grace CRC, Cobourg, Ont., to lead music ministry. Play organ/piano, direct choir and develop musical gifts in members. Specifics and part-time salary are negotiable. Contact: Rev. Evert Gritter, 36 Coverdale Ave., Cobourg, ON K9A 4H3. Phone: (416) 372-9258.

Marriages

BOONSTRA-WIKKERINK:
"But from everlasting to everlasting the Lord's love is with those who fear him and his righteousness with their children's children — with those who keep his covenant and remember to obey his precepts" (Ps. 103:17,18).
Believing that the Lord has brought them together, we, Mr. and Mrs. Joe and Grietje Boonstra (nee Vandervaart) and Mr. and Mrs. Gerry and Harmina Wikkerink (nee Siebring) would like to announce the forthcoming marriage of their children

TRACEY MARIANNA
and
JOHN WILLIAM RALPH (Bill)

on Friday, August 17, 1990, D.V., at 1 p.m. in the Telkwa Chr. Ref. Church, Hwy. #16, Telkwa, B.C. Rev. Jakob H. Kits and Rev. Wayne E. Leigh officiating.
Future address: C.5, S.11, R.R.#1, Telkwa, BC V0J 2X0

DE VRIES-LAMMERS:
With joy and thanks to God, Francis and Mary De Vries of Welland and Edward and Lennie Lammers of London are happy to announce the forthcoming marriage of their children,

PATRICIA LORRAINE
and
JOHN EDWARD

This celebration of love will be held, the Lord willing, on Saturday, July 14, 1990, at 3 o'clock in the Grace Chr. Ref. Church, Welland, Ont., with Rev. S. Vander Meer officiating.
Future address: 138 Jansen Ave., Kitchener, ON N2A 2L7

MARKO-VANDER STELT:
Desiring God's will for their lives and believing that this includes each other,

SUSAN ANDREA
daughter of Joseph and Claudette Marko and
JAN CORNELIS

son of Kees and Berta Vander Stelt will be married on the 28th day of July, 1990, at 2 p.m. in the Ancaster Chr. Ref. Church with Rev. B.H. De Jonge officiating.

---

te BRAKE-VELDMAN:
Mr. and Mrs. Jacob te Brake are pleased to announce the marriage of their daughter,

YOLANDA ROXANNE
to
FRANK DOUGLAS

son of Mr. and Mrs. John Veldman. This joyful occasion will take place, D.V., on Saturday, July 28, 1990, at 2:30 p.m. in the Riverside Chr. Ref. Church, Wellandport, Ont. Rev. H. Katerberg officiating.
Future address: 241 Federal St., Stoney Creek, ON L8E 1P6

Help Wanted

SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of **Child Care Worker.** The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: **Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.**

Anniversaries

Congratulations to Cornelis and Wyntje van den Bor who will celebrate, D.V., their 60th wedding anniversary in July, 1990.

July 1930 July 1990
"60 years"

"Want door genade zijt gij behouden, door het geloof, en dat niet uit uzelf: het is een gave van God" (Eph. 2:8).
The children of

CORNELIS and WYNTJE
VAN DEN BOR

are thankful to the Lord that we can celebrate this special anniversary with our parents, along with their 25 grandchildren and 33 great-grandchildren.
We ask the Lord's blessing on this day and would like to see their friends and neighbours at the open house, which will take place in the church hall of the Maranatha Chr. Ref. Church, 4561 Langstaff Rd., Woodbridge, Ont., on July 14, 1990, from 7-10 p.m.
Best wishes only please (Donations will be accepted for the Canadian Cancer Society, envelopes will be available at the hall).
Love from:
John & Mildred van den Bor
Alie Ramsay
Cor & Marilyn van den Bor
Van van den Bor
Piet & Willy Idzerda
Quinto & Nellie Bianca
Grandchildren and great-grandchildren.

Help Wanted

Experienced **aluminum and vinyl siding installers** required for new construction and renovation work. Must have own truck and tools. Year-round local work. Good rates. To apply, call **Kielstra Siding & Windows,** St. Thomas, Ont., at (519) 631-1012.

Mature, reliable greenhouse worker wanted. Also some small truck driving involved, starting immediately. Call Clarence Vanderhout Ltd., (416) 643-1982.

More anniversaries and obituaries on next page.

Anniversaries

1955 July 23 1990
With joy and thanks to our God, we announce the 35th anniversary of our parents,

REV. GERARD and NEL
RINGNALDA
(nee Versaveldt)

Congratulations as well, Mom and Dad, for 35 years of service to ordained ministry.
We wish for you many more happy years together, both in your marriage and in His service.
From the children:
Evert & Jackie
Arda & Jim
Helen & Ed
Wilma & Rick
Arie & Lisa
and the grandchildren: Gerrit, Mariel, Linnelle, Laura, Sarah.
Please come (congratulations only) to an open house, hosted by Jackie and Evert Van Woudenberg at their home: 9 Weybourne Cresc., Toronto, ON M4N 2R2, on July 21, 1990, from 2 to 5 p.m.
RSVP to (416) 483-3949 or the above address.
Home address: 294 Bay St., Orillia, ON L3V 3X3

Obituaries

After a lengthy illness, at his appointed time, God took home his child,

SUSANNE DEGELDER

in her 50th year.
Beloved daughter of Wilhelmina DeGelder and the late Nicholas DeGelder.
Sister of:
Jack & Martha — Stoney Creek, Ont.
Maria & Pete — Thamesville, Ont.
Ena & Klaas — Brooks, Alta.
Philip — Burlington, Ont.
Peter & Dagmar — Kananaskis Village, Alta.
Also sadly missed by her nieces and nephews.
Funeral services were held at Fruitland Chr. Ref. Church on Wednesday, July 4, 1990, at 2 p.m., Rev. G. Veeneman officiating.
Correspondence address: Mrs. W. DeGelder, 90 King St. East, Apt. #208, Stoney Creek, ON L8G 1K7

Classified

Anniversaries

Congratulations to Willem and Anne Marie Schinkel (nee Jonkers) who will celebrate, D.V., their 60th wedding anniversary on July 24, 1990.

1930 July 24 1990

"The Lord is my Shepherd, I shall not want" (Ps. 23:1).

With thankfulness to our heavenly Father, the great Shepherd, who has spared them for us, and for each other. We joyfully announce the 60th wedding anniversary of our parents, grandparents and great-grandparents,

WILLEM and ANNE MARIE SCHINKEL
(nee Jonkers)

May God continue to be with them and bless them in the years ahead.

All our love:

Jack & Rose Schinkel — Renfrew, Ont.
Bob & Eva Schinkel — London, Ont.
Tina & Bill Doelman — Ottawa, Ont.
Gerda Huibers — Brockville, Ont.
Jerry & Manja Schinkel — Pierrefonds, Que.
Mary & Henry Venema — Cobden, Ont.
Audrey & Cor Schyff — Navan, Ont.
Bill Schinkel — White Lake, Ont.
David & Linda Schinkel — Brockville, Ont.

25 grandchildren and 18 great-grandchildren.

The family is celebrating this happy occasion with a "Reunion Dinner" on July 28, 1990, and an open house on August 4, 1990, from 2-4 p.m., at the Viewmount Christian Homes, Nepean, Ont.

Home address: Viewmount Christian Homes, 220 Viewmount Dr., Apt. 104, Nepean, ON K2E 7M5

Anniversaries

1955 July 28 1990

With joy and thankfulness to the Lord, we announce the 35th wedding anniversary of our parents,

JAN and JANNY BEVAART
(nee Abbink)

We pray that the Lord may continue to bless you in the years to come.

With thankfulness and love from your children and grandchildren:

Eric & Diane Stam — Palmerston, Ont.
Kevin, Steven, Jeffrey, Michelle
Brian & Sharon Bevaart — Abbotsford, B.C.
Joanna, Jonathan
Clarence & Debbie Bevaart — Caledonia, Ont.
Robert, Timothy, Daniel
Paul & Melinda Bevaart — Hamilton, Ont.
Dave Bevaart — at home

An open house will be held on Saturday, July 28, 1990, from 2-4 p.m. at Redeemer College (Recreation Centre), Hamilton, Ont.

Best wishes only.

Home address: 114 Tyrone Dr., Hamilton, ON L9C 2N1

Summer Job Market

PETERBOROUGH, Ont.: I am a business student looking for summer employment, involving accounting, bookkeeping, computers, mathematics, or tutoring anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (705) 295-6942.

Personal

Well-adapted, professional, East-Indian, born-again Christian gentleman, 32, would like to meet a born-again Christian lady of Dutch descent who appreciates traditional family values, for lasting relationship. Please send a note with photo and phone number to: P.O. Box 1483, Stn. B, Mississauga, ON L4Y 4G2

Gentleman would like to meet a lady 50-60 years of age, for a sincere relationship. Widowed, Chr. Reformed, living in South Western Ontario. Send replies to: 808 Oxford St. W., London, ON N6H 1V2

For Rent

For rent from Nov. 1 - Dec. 15, one-bedroom trailer, in friendly adult park, Bradenton, Florida. Fully furnished for two adults only, no pets. $150 U.S. weekly. Phone: (416) 454-1810.

Lowest Car Rental Rates *by* Lokhorst Holland

CAMPER RENTALS & MOTOR HOMES

Airport Schiphol
Cars from fl. 192,50/weekly
(Tax/Ins. extra)
Ask for lowest A.B. rates
Toronto office:
(416) 492-5494
31 Wagon Trailway
Willlowdale, ONT
M2J 4V4
Holland office:
Phone: 011-31-2159-16316
Fax: 011-31-2159-12537

Obituaries

On June 2, 1990, the Lord took to His heavenly home our dear nephew and cousin,

MICHAEL HESSELINK

at the age of 25 years.

Although we are saddened by his passing, we have the assurance that he is at home with the Lord whom he loved.

May our loving God comfort his grieving wife Sharlene, his mother Diane and family, Henry & Jackie, Peter & Jane, Jane & Sid, Bob, Mary, Mary-Anne, nephews and nieces.

Hymn No. 410:4.

Lovingly remembered by his aunts and uncles:

Anita Rhebergen — Grand Rapids, Mich.
Holger Larsen — Trenton, Ont.
Berend & Sina Rhebergen — the Neth.
Gerrie Boschman — the Neth.
Gerald & Frances Rhebergen — Tottenham, Ont.
Mary Rhebergen — Trenton, Ont.
Sid & Diny Reitsma — Freelton, Ont.
George & Grace Rhebergen — Belleville, Ont.
Engbert & Ina Rhebergen — Brighton, Ont.
Henry & Leny Rhebergen — Cobourg, Ont.
Ralph & Elly Hoftyzer — Moorefield, Ont.
Bert Rhebergen — Hamilton, Ont.
John & Rita Rhebergen — Edmonton, Alta.
Harry & Tina Houtman — Toronto, Ont.
Peter Rhebergen — Chesley, Ont.

and cousins.

Correspondence address: Diane Hesselink, 12 Temple St., Georgetown, ON L7G 3J7

Accommodations

Two females are looking for a third person to share living costs in a two-bedroom condo downtown **Toronto.** $350-$400 per month, as of Sept. 1, 1990. Call Brenda at (416) 934-2570.

Vacation

Lakewood Christian Campgrounds
R.R.#5, Forest, ON N0N 1J0
Phone (519) 899-4415
or (519) 245-1225

Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

Teachers

BRAMPTON, Ont.: John Knox Christian School invites applications for **junior/intermediate** positions beginning September 1990. Please send resume and/or inquirites to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.

HOUSTON, B.C.: Houston Christian School has one definite teaching position open for the 1990/91 school year: **half-time Kindergarten/half-time Grade 2.** Please address all inquiries and applications to Mr. H. Fritschy, Principal, Box 237, Houston, BC V0J 1Z0. Tel.: (604) 845-7736.

STOUFFVILLE, Ont.: Stouffville Christian School requires a teacher for the **intermediate/senior division** in the area of **French,** beginning September 1990. Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0

Teachers

REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a **teaching principal** for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7

STRATHROY, ONT: John Calvin Christian School invites applications for 60% **Kindergarten** (Monday, Wednesday, Friday) position, beginning September 1990. Please send applications with resume and references to: Mr. H. Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 289-5562 (home).

Teachers

TERRACE, B.C.: Centennial Christian School invites applications from teachers for one opening in the **primary department** for September 1990. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6

Place your ad in the classifieds.

Help Wanted

Help Wanted

Amsterdam Travel Agents Wanted

We are looking for travel agents in Calgary, Edmonton, Ottawa and Vancouver, who would like to specialize in travel to Holland. Conversational Dutch is beneficial; some experience is essential. If you are interested, we would like to talk to you. Send us your resume details. All replies kept confidential.

Reply to File #2543, c/o Calvinist Contact
4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Cascade Christian Counselling Association

invites applications for a

THERAPIST

A Master's degree in Social Work or Psychology is desired. Clinical experience in providing individual, marital and family therapy is essential. Please submit a written vita and a statement on how you integrate your faith and counselling practice by August 30, 1990, to:

D. Farenhorst, Ph.D.
#201 - 14980 - 104 Ave.
Surrey, BC V3R 1M9

THE KING'S COLLEGE
A Christian Liberal Arts College

The King's College has a vacancy in the post of

REGISTRAR

This responsible academic administrative post involves supervision and direction of the student information system as well as admissions, financial aid and recruitment. The position carries faculty status.

Qualifications include academic administrative experience, organization and communication skills, ability to do statistical analysis, and some graduate education. Agreement with the college's Statement of Christian Faith is also required.

Salary range: $30,000 - 42,000
Application deadline: August 15, 1990

Interested parties should send letter of application, resume and names of three references to:

Dr. S. Keith Ward, Vice-President (Academic)
The King's College, Dept. 601, 10766 - 97 St.
Edmonton, AB T5H 2M1
(403) 428-0727

Classified/ Events

THE
Family Christian Bookstore
750 Guelph Line
(Opposite the Burlington Mall)
Burlington, ON
L7R 3N5
Phone: (416) 637-9151
Thurs. and Fri. till 9 p.m.

Place your ad here!

40th ANNIVERSARY

Rocky Mtn. House Christian Reformed Church

We rejoice with the Lord the blessings he has given us in the past 40 years. All former members are invited to come celebrate with us on this joyful occasion. We will be having a barbecue and program to follow on **Friday, Oct. 5, 1990.** If you plan to attend, please send a note to the following address by **Sept. 1, 1990:**

Gerry Van Heeren
Box 1041, Rocky Mtn. House, AB T0M 1T0

LANG'S RESORT
Cottages and campgrounds
RICE LAKE

Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place.

Before you book your '90 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:

Lang's Resort
R.R.#3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Calendar of Events

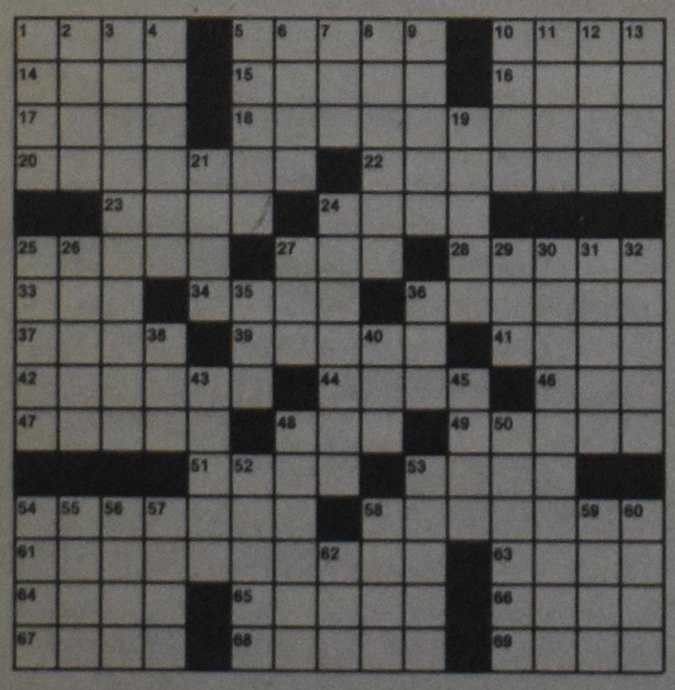
July 14-22	Concert tour of the highly-acclaimed 12-member choir "Jongeren Cantorij Emmeloord" from the Netherlands. **July 14:** Mountainview CRC, **Grimsby,** Ont., 8 p.m.; **July 15:** First CRC, **Guelph,** Ont., 8 p.m.; **July 17:** Holland Chr. Homes, **Brampton,** Ont., 7:30 p.m.; **July 18:** First CRC, **St. Thomas,** Ont., 8 p.m.; **July 19:** First Baptist Church, **Niagara Falls, NY,** 7:30 p.m.; **July 20:** First CRC, **Sarnia,** Ont., 8 p.m.; **July 21:** First United Church, **Port Colborne,** Ont., 8 p.m.; **July 22:** Covenant CRC, **St. Catharines,** Ont., 8:30 p.m.
July 29	Dutch service with Rev. H. de Moor, at 3 p.m., CRC, **Ancaster,** Ont.
July 17-19	1990 Calvinette Convention. Starts 9 a.m., July 17 at the Alumni Hall, Univ. of Western Ontario, **London,** Ont. This public ceremony will feature a Calvinette Choir, Colleen and Grace, and an address by Jo Ilbrink.
Aug. 3-6	Annual ICS Niagara Family Conference, **Fort Erie,** Ont. Theme: "Creation Waits: Living Faithfully in our Ailing Environment." For info. call: (416) 979-2331.
Aug. 3-6	"Young People Weekend" at Lakewood Chr. Campground, **Forest,** Ont.
Aug. 8	Organ recital by John W. Vandertuin, 8 p.m., Aeolian Hall, **London,** Ont.
Aug. 11	Beef barbeque and music at Lakewood Chr. Campground, **Forest,** Ont.
Aug. 16-19	"Canadian Christian Festival III — A Time to Love," at the Metro Centre and World Trade & Convention Centre, **Halifax, N.S.** About 10,000 people are expected to attend. Speakers include Desmond Tutu, Tony Campolo, John Powell, Elizabeth Thomen, Emilio Castro, Pauline Webb, T. Herbert O'Driscoll and others. For info. call (902) 423-9670.
Aug. 16	"Senior Citizens' Day" at Lakewood Chr. Campground, **Forest,** Ont.
Aug. 20-24	"Teaching the Holocaust in the Canadian Context: Engaging the Heart and Mind," a conference for educators at the U. of T., **Toronto,** Ont. For info. call Pnina Spetgang, (416) 635-2883, Ext. 144.
Sept. 9	Dutch service with Rev. R. Koops, at 3 p.m., CRC, **Ancaster,** Ont.
Sept. 13	CFFO Prov. Board meets from 10 a.m. - 4 p.m., CRC, **Georgetown,** Ont. For info. call (519) 837-1620 (a.m.) or 338-3214 (p.m.).
Sept. 15	Second National Capital Region Holy Spirit Conference, The Life Centre, **Ottawa,** Ont. For info. call (416) 890-3222.
Sept. 15	Annual Ontario CRC School Convention, from 8:30 a.m. - 4 p.m., at the CRC, **Willowdale,** Ont. For info. call (519) 884-6044.
Sept. 18-22	Visit the food booth of Woodland Chr. High School (Cambridge chapter) at this year's plowing match near **Paris,** Ont.
Sept. 21-22	"Sola Scriptura," First Annual Toronto Conference on Reformed Theology, at the Airport Skyline Hotel, **Toronto,** Ont. Speakers: James I. Packer, Roger R. Nicole and Ronald M. Gleason. For info. call Richard Van Seters at (416) 477-2266 or Fax (416) 477-2268.
Sept. 26-29	"Suffering and Survival — The Netherlands 1940-'45," a commemoration at Dordt College, **Sioux Center,** Iowa, of the Nazi occupation and liberation. Highlight: Anne Frank Exhibit and much more. For info. call Dr. James C. Schaap at (712) 722-6250.
Sept. 30	Amsterdam's "Concertgebouw" conducted by Riccardo Chailly in concert, 3 p.m., DeVos Hall, **Grand Rapids,** Mich. For info. call (616) 456-3333.

LAKEWOOD SENIOR CITIZENS DAY

On **August 16, 1990,** at Lakewood Christian Campgrounds, Forest, Ont. Starting at 9:30 a.m. Speaker: Rev. Hans Hanegraaff.

Weekly Crossword

by Bernice Gordon



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1 Tool
5 Extinguish
10 Writer Roald
14 Long
15 Atelier item
16 Jai —
17 Cookbook word
18 Baked item
20 Lavish spreads
22 Caitiff
23 BPOE word
24 Napoleon won here
25 Activist Hoffman
27 Spoil
28 Portals
33 "Le Coq —"
34 Shortly
36 Take umbrage
37 Kind of code
39 "Driving Miss —" (Tandy film)
41 Party snack
42 Egged on
44 Rain hard
46 Barbara — Geddes
47 Witch of —
48 Old TV's Wally
49 Burning
51 Opera prince
53 Bullring cheers
54 House VIP
58 Has at
61 Dieter's fare
63 Clubs e.g.
64 Ring stone
65 — Oakley
66 Floor type
67 Departed
68 Mongolian
69 Pack

DOWN
1 Ace a course
2 Entr' —
3 Toast base
4 Perfume ingredient
5 IOUs
6 Paddles
7 Country monogram
8 Telegraphy item
9 Violinist Mischa
10 Nutty
11 Code word
12 Tresses
13 The Swedish Nightingale
19 Practice
21 Guitar's kin
24 Handyman
25 Saying
26 Soft brown element
27 Extinct bird
29 Viper
30 Snack item
31 Take up
32 Stone pillar
35 Strange
36 Bar order
38 Fuss
40 Gender
43 Violinist Morini
45 Beer need
48 Ring of light
50 Repasts
52 Reach
53 Sea mammal
54 City problem
55 Pumpkin e.g.
56 Joie de vivre
57 Fit
58 Land mass
59 Meter preceder
60 Meat dish
62 Pismire

Last Week's Puzzle

S	I	T	E	■	S	P	A	R	■	T	A	F	T	
C	O	U	P	E	■	P	U	M	A	■	O	S	L	O
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S	A	N	K	■	P	E	R	T	■	■	R	O	U	E

04/26/90

Help Wanted

The Bethlehem Housing Project of Niagara,

a non-profit, second-stage/transitional housing unit has a position available —

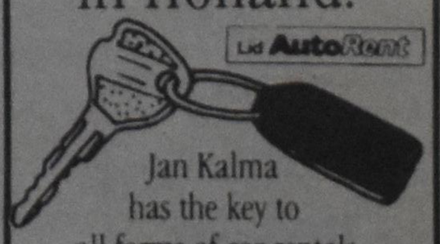
Supervisor for Parent-Child Resource Centre

responsible for daily operations. Requires maturity, experience, behaviour management skills, ability to work with parents and children. Must appreciate philosophy of Bethlehem Place and work as team member. Education and/or experience in the social services field and some supervisory skills preferred. Salary base $26,000.

Application deadline **July 20, 1990.**
Beginning date **August 10, 1990.**

Forward resume to:
BETHLEHEM PLACE
58 Welland Ave., St. Catharines, ON L2R 2M5

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma
De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

NEEDED!

Someone warm and personable, to assist in the pastoral ministry of calling and counselling at

First Church, Calgary, Alberta

a dynamic, celebrational, Christian Reformed Church. This is a part-time position, either short-term or long-term, especially suited to a retired or semi-retired pastor.

If interested and available, please contact
First Christian Reformed Church
3600 - 15A Street S.W.
Calgary, AB Canada T2T 5P8
Phone: (403) 243-2244

Church news

Christian Reformed Church

Calls received
— to Immanuel, Hamilton, Ont., Rev. John Zantingh of Maranatha, Bowmanville, Ont.

New clerk
First, London, Ont.: Herb Gruning, 403-261 Platts Lane, London, ON N6H 4P5; (519) 660-4190.

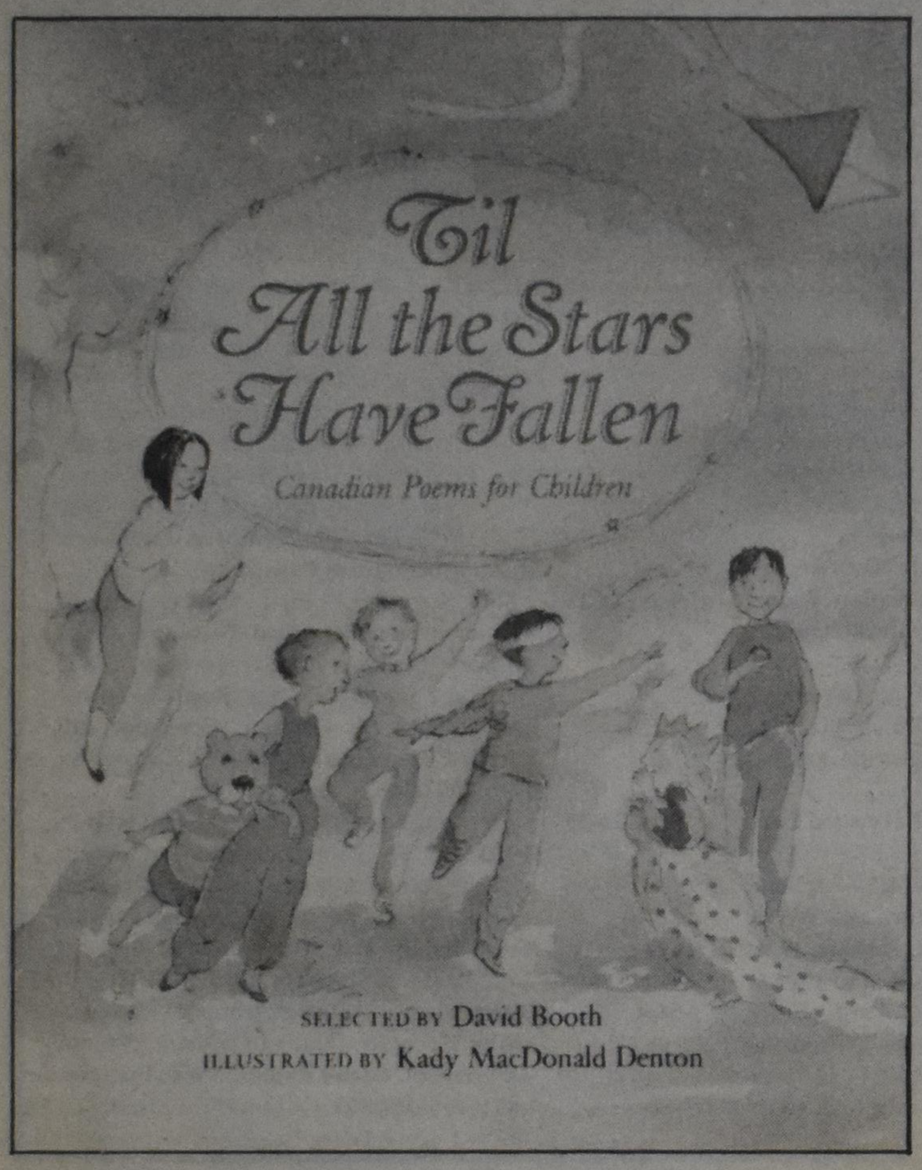
Address change
Hagersville Community Christian Reformed Church, Box 452, Jarvis, ON N0A 1J0

Books

Robert VanderVennen, book review editor

Children's reading

Poems children will love


Til All the Stars Have Fallen
Canadian Poems for Children
SELECTED BY David Booth
ILLUSTRATED BY Kady MacDonald Denton

Till All the Stars Have Fallen, edited by David Booth; illustrated by Kathy MacDonald Denton. Toronto: Kids Can Press Ltd., 1989. Hardcover, 96 pp., $16.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Children delight in poems. Their ears are naturally attuned to the playfulness of word patterns and the cadence of reassuring and favourite chants. They revel in the hilarity of nonsense verse and become subdued by the tone of a more sombre poem. Poems are an avenue for imaginations to run wild!

Til All the Stars Have Fallen is an anthology of Canadian children's poems selected by David Booth. Some of the poems are written by well-known authors like Dennis Lee and Margaret Atwood. Other authors are not yet well-known. Yet all have been chosen for reflecting something of Canada's land or lore. Thus the subtitle "Canadian Poems for Children."

David Booth is eminently qualified for compiling this anthology. Not only is he an authority on children's literature, he is also an avid poetry reader. His love for poetry began already when he was a young child. "As a child I took out the entire poetry collection from the children's selection of the Sarnia Public Library — one book at a time, of course," he says.

Kathy MacDonald Denton has illustrated this collection. To capture the mood and imagery of each poem she has incorporated a wide variety of media — from soft watercolours and stark collages to whimsical pen-and-ink sketches.

Til All the Stars Have Fallen is recommended for all ages. Each home should have a collection of poetry. *This* collection is a volume that families will grow to treasure.

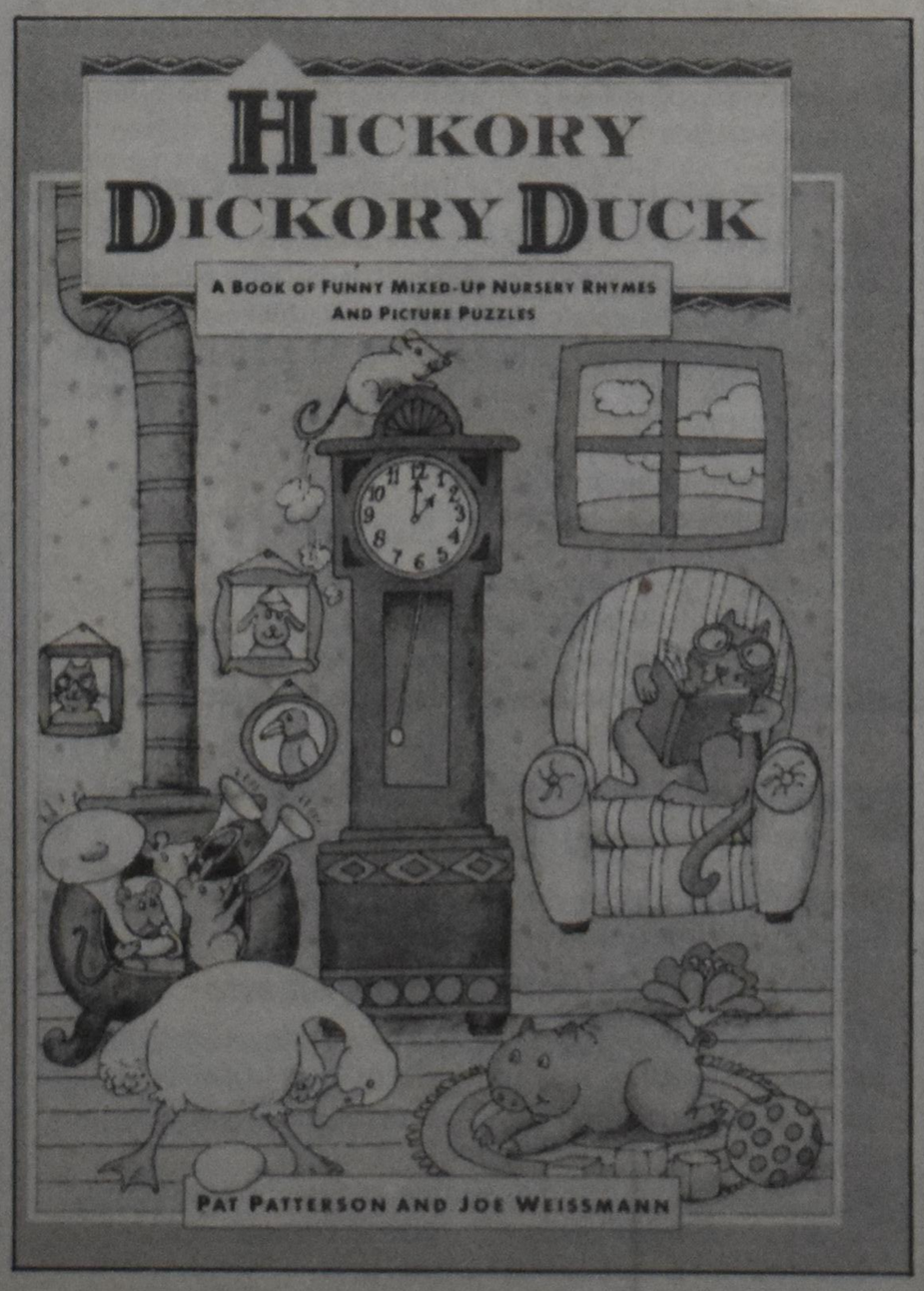
Children's books

Mother Goose with a delightful twist

Hickory Dickory Duck, by Pat Patterson; illustrated by Joe Weissmann. Toronto: Greey de Pencier Books, 1990. Hardcover, 32 pp., $12.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Here's a nursery rhyme book with a twist; one that can make us laugh right along with our kids! In *Hickory Dickory Duck* the first verses of various Mother Goose classics are followed by extra witty and fun-filled verses. The final verse of each rhyme contains a puzzle and challenges the child to find the answer in the brightly coloured illustrations.

Children who have the advantage of knowing these traditional childhood rhymes will have an additional appreciation of the hilarious twists their old favourites have donned. The vibrant, double-spread illustrations and fun-filled activities make this an appealing volume for children aged three and up.



Friends of God

Wayne Brouwer

Courage

"In God I trust; I will not be afraid" (Ps. 56:10).

"Screw your courage to the sticking-place," says Lady Macbeth to her doomed husband in Shakespeare's tragedy, "and we'll not fail." But fail they do, and no amount of courage in the world can save them, or turn them into heroes.

Courage is a funny thing. It's a bit like happiness: the more you seek it, the more you demand it, the more you try to call it up, the less it shows its face.

Marching orders

Words can stir us to courage. Who would not be rallied by the "dream" of Martin Luther King, Jr. painting the colours of freedom in his civil rights speech of 1963? Who could not feel stronger listening to the dogged-like determination of Winston Churchill's slow chant in the dark days of 1940 London, England: "Let us ... brace ourselves to our duty, and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say, 'This was their finest hour!' "

Poetry is the music of courage. The rhythm taps out its marching orders and the rhyme binds the many weak hearts into a swelling, confident throng. That's what William Henley knew as he penned his most famous lines in 1875. Widely read as a British literary critic and editor, his poem "INVICTUS" caught the essence of what he thought courage to be, and gave it a human face:

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced, nor cried aloud,
Under the bludgeoning of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade;
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not how straight the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul.

Unfortunately, Henley's strident courage failed him. He spent many of his last years in an insane asylum, and he died in 1903 at the young age of 54.

Belonging

So where does courage come from, courage that lasts, courage that has heart to it? It comes from faith in a power, a strength, a force, a person greater than myself. It comes from seeing things in perspective. It comes from a sense of God's overwhelming presence and guiding hand in the affairs of our history. That's what David talks about in Psalm 56. "In God I trust" he says; "I will not be afraid. What can man do to me?"

Well, man can do plenty to him. At the time he wrote the Psalm, he was on the run for his life from King Saul. And then, his refuge among the Philistines was shattered as they turned on him too. "Man" could do an awful lot to David.

But that wasn't the point. Others could not remove him from his relationship with God. They could not get him to compromise his faith. They were powerless to destroy that inside of him which was essentially right and good and honourable. Courage had little to do with personal strength. Rather, it was an awareness of God's strength that made the difference.

That's what Dorthea Day thought about, when she first read William Henley's poem "INVICTUS." She decided to do something about the things she felt. The end result was this stirring amplification of David's cry. It's called "

"MY CAPTAIN":

Out of the light that dazzles me,
Bright as the sun from pole to pole,
I thank the God I know to be
For Christ, the conqueror of my soul.

Since His the sway of circumstance
I will not wince nor cry aloud.
Under the rule which men shall chance
My head, with joy, is humbly bowed.

Beyond this place of sin and tears,
That life with Him! and His the aid,
That, spite the menace of the years,
Keeps, and shall keep, me unafraid.

I have no fear though strait the gate;
He cleared from punishment the scroll.
Christ is the Master of my fate;
Christ is the Captain of my soul.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.